Now goeth ye Iudgment ouer this world: now is ye prince of this world cast out: Iohn 12:

Now is ye Saluation ye power and ye Kingdom becom our gods and ye Might his Christs. / Revel. 12 D.

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Mirabilia opera Dei:

Certaine wonderfull Works of *God which happned to* H. N. *even from his* youth: and how the God of Heaven hath united himſelf with him, and raiſed up his gracious Word in him, and how he hath choſen and ſent him to be a Miniſter of his gracious Word.

Publiſhed by Tobias *a Fellow Elder with* H. N. *in the Houſhold of* Love.

Tranſlated out of Baſe *Almain.*

Now come hither and behold the works of the Lord, Pſ. 46 66. *Know ye that the Lord leadeth his Saints wonderfully,* Pſ. 4. 2. *And take heed that ye do not deſpiſe the works of the Lord, leſt there come upon you that which is ſaid in the Prophets. Behold, ye deſpiſers and wonder and periſh, for I do a work in your days, which you will in no wiſe believe though a man declare it unto you,* Hab. 1. a. Acts 13. b.

MVSEVM
BRITAN
NICVM

THE PREFACE.

Tobias *(with* H.N. *a fellow Minister of the gracious Word of the Lord) wisheth to all lovers of Truth, Salvation and Peace, in* Jesus Christ *our Lord,* Amen.

FOrasmuch as I *Tobias*, a fellow Elder with the Oldest Elders in the Houshold of *Love*, have alwayes been present with *H. N.* (in all what the Lord hath revealed unto him) and now in this day of the Love of *Jesus Christ*, am impulsed of the Holy Ghost, to declare and to publish among the children of men, under the obedience of the love of the

Truth of certain wonderful works of God, which befell *H. N.* and us the oldeſt Elders in the houſe of *Love*, and that I alſo know, that *H. N.* (Gods choſen Miniſter) and his miniſtration of the gracious Word of the Lord hath been diſorderly rejected, and cenſured with ſeveral falſe judgements, by many falſe hearts, and *good-thinking* wiſe-ones, by many falſe Chriſtians, and unſent Teachers, or Preachers, and by ſome unfaithfull and opinionated ſelf-ſeekers, who are turned away from us. And that the Godly Teſtimonies of the holy Spirit of the Love of *Jeſus Chriſt* (publiſhed by *H. N.* were by many diſgracefully contemned and reproached, (as if God had neither choſen nor ſent *H. N.* to be a Miniſter of his holy and gracious Word, and as if the holy Spirit of the Love of *Jeſus Chriſt* were an unclean thing.) So have I for Gods cauſe, and in regard of the Love which I bear and have to all mens ſalvation, I could not omit to declare to all God-fearing-underſtandings and Lovers of the Truth, (That they may believe the Truth, underſtand the Godly Teſtimonies of the holy Spirit of Love, and may be preſerved in theſe dangerous times) and to witneſſe the Truth before them, how and in what manner the Lord, the living God of Heaven hath choſen *H. N.* from his youth,

youth, to the miniſtration of his holy and gracious word, and hath ſent him thereunto in his old age of the holy and godly underſtanding through the holy Spirit of his Love.

2 For the holy Spirit of the Truth of God, and of the Love of *Jeſus Chriſt* was alwayes powerfully abiding upon *H. N.* (in all his miniſtrations) after that the Lord had anointed him (*a*) with the ſame ſpirit, and hath through the ſame ſpirit raiſed and ſent him for to declare to all people, the true (*b*) repentance for their ſinnes, and to draw and bring in (through his miniſtration of the holy and gracious Word) all thoſe that love Gods Truth, and the accompliſhment of the Godlineſſe in *Jeſus Chriſt*, and hunger and thirſt after righteouſneſſe (*c*) to the peaceable Love and his Godly ſervice for the preſervation of them all in the Godlineſſe) that all they which *H. N.* and our fellowſhip may have their communion in *Jeſus Chriſt*, and may not be ſeduced in theſe dangerous times, (in which if it were poſſible the very elect (*d*) ſhould be ſeduced) with the unprofitable prating of the falſe hearts and unſent Teachers or Preachers (which alwayes oppoſe the Truth of God; and blaſpheme againſt the holy Spirit) nor through any depraved hearts and Apoſtates, (who continually accuſe with falſhood the true Miniſters

a Eſay 61.a.

b Iſ. 58.a. Act. 2.d. 3.a.

c Mat. 5.a.

d Mat. 24.b. Act. 7.g. Heb. 10.c.

e 2 Theſ. 2.b.

Miniſters of the gracious word, and endeavour with all their power to aboliſh the ſame miniſtration,) nor ſhould be kept of or held back, from our moſt holy Service of the gracious word under the obedience of the Love, to their condemnation.

3 And therefore, and for the Truth of Gods cauſe, and for to declare the knowledge that the Promiſes of God the Father, and of the Lord *Jeſus Chriſt* (*g*) be fullfilled and eſtabliſhed in the Love. So is there alſo now preſently in this ſame day of the Love (in plain words) to all underſtanding, and before all good-willing hearts unto the righteouſneſſe through *H. N.* teſtified and publiſhed, what that very thing which the Gracious Word of the Lord, (which the Lord now hath raiſed up according to his Promiſes) doth require of all men.

g Deut. 30.3. Mat. 22.d. Rom. 13 b. 1 Cor. 13.b. 1 Iin. 1.a.

4 And for to witneſs and publiſh the truth that the Lord hath choſen and ſent *H. N.* therefore have I (through the holy Spirit of the Love of *Jeſus Chriſt*) [plainly] teſtified and declared the ſending of *H. N.* alſo certaine wonderfull workes of God, which from his youth hapned unto him from the living God, That all thoſe which read or hear all the Godly Teſtimonies of our writings, may believe the Truth with a ſingle heart, to have a right

regard

regard to the true Promiſes of the Father, and of the Sonne (our Lord *Jeſus Chriſt*) and of the accompliſhing of the ſame, and may hope upon the fulfilling of the requiring of the gracious word and of his ſervice of Love; and rightly and in Truth follow and imitate our Lord *Jeſus Chriſt* (in the ſaving word of his holy Spirit of Love) (*b*) and might be of one mind with us and our communialtie of the Saints (*i*) in the Love of our Lord *Jeſu* (*k*) into all unity and peace.

b Mar. 16. c. 1 Pet. 2. c.
i Iohn 17. c.
k 1 Cor. 1. a. . Cor. 13. b.

5 And likewiſe that through the ſame declaration the enemies of *H. N.* together with all the oppoſers and reprochers of the Truth, and of the holy Spirit of the Love of *Jeſus Chriſt* may ſee and know, That they have villified and contemned not onely *H. N.* a choſen ſervant of God, but alſo God the Father (the builder of our houſe of Love) and the Lord *Jeſus Chriſt* (our Phiſician and Saviour) and the holy Ghoſt (the inheritance of our ſpiritual and heavenly goods) (*l*) and have pulled upon their own necks, the wrath and judgement of their condemnation, That they with humble hearts might bring forth real fruits of repentance.

l Math. 12.

6 For it is not unknown or uncertaine to us that *H. N.* doth teſtifie out of the Truth of God and his gracious word; and that the

office of the miniſtration of the gracious Word is impoſed and intruſted to him (through (*m*) God's (grace) to adminiſter, for the Lord hath choſen him thereunto from his youth, to witneſs the ſame Teſtimonies of the Truth of God, And to adminiſter Gods holy and gracious word, and to manifeſt his heavenly works, and to declare upon the earth now in theſe laſt times (under the obedience of the love of *Jeſus Chriſt*) Gods Truth and upright being, and the acompliſhment of the Godlineſſe in *Jeſus Chriſt*.

m 1 Cor. 3. b. 15. a.

7 Thus in this election by the living God: *H. N.* hath declared on earth to this preſent day, from the (*n*) uncovered face of God and of *Chriſt*) Gods real Truth, and the requiring of his upright righteouſneſſe, together with his righteous Judgement and the fulfilling of the Godlineſſe in *Jeſus Chriſt*.

n 1 Cor. 13. b. 2 Cor. 3. b.

8 Now whether this be believed, or not believed, however he hath revealed the the ſame out of Gods true light & eternal life) & in manifeſt declaration brought it to light in this holy day of the love of God and *Chriſt*.

9 And the ſame day of the love of God and of *Chriſt* (which is come unto us from Gods grace) is the neweſt or laſt day of which long agoe the Prophets of God, and the Evangeliſts of *Jeſus Chriſt* have foretold and publiſhed, and is the day (*o*) which God hath

o Acts 17. c.

hath appointed or ordained, for to judge on the ſame the whole circuit of the Earth with righteouſneſſe.

10 For on the ſame day of the Love of God and of *Chriſt* (*p*) ſhall all unbelievers and diſobedient ones to the gracious Word of the Lord, and all evil ſurmiſers towards the Miniſters thereof, together with all oppoſers of *H. N.* and blaſphemers of the holy Spirit of the Love of *Jeſus Chriſt*, be (*q*) revealed, and (*r*) judged, and according to their works ſhall receive their reward.

p Rom. 2. 2. 2 Theſ. 1. 2 b.

q 1 Cor. 4. *r* Mat. 25. d. Jude 1. b.

11 Therefore take warning by this declaration of mine, all ye people which love the truth of *Jeſus Chriſt*, that you in no wiſe oppoſe neither the gracious Word of God, nor his choſen ſervant *H. N.* becauſe God the Father with his Son *Jeſus Chriſt*, dwelleth and liveth perfectly * in *H. N.* in the heavenly being, and hath anointed him with the holy Spirit of God and of (*ſ*) *Jeſus Chriſt*, and that no man without the fellowſhip of *H. N.* or without the obedience of the requiring of his doctrine, can be brought or gathered to the true living God, nor to his Sonne *Jeſus Chriſt*, nor united with the ſame good being.

* Perfectly, that is, with all that concerns the Diety of Ieſus Chriſt, or is of one being therewith.

Eſay 61. 2.

12 Behold out of a very hearty love, which I have to all your preſervations in the godlineſſe, am I preſently in this day of the Love, impulſed and forced, (through the

holy Spirit of the love of *Jeſus Chriſt*) to make the ſame known before all your underſtandings, and to declare unto you how the calling *H. N.* came to paſſe by the living God, and how he was choſen of the ſame God to Adminiſtration of his holy and and gracious word, under the obedience of the love of *Jeſus Chriſt*.

13 And alſo to teſtifie unto you ſome myſteries (*t*) of the Kingdome of the God of heavens, and of the heavenly revelations and workings of God, which were revealed and ſhewed to *H. N.* by the living God, out of his heavenly being, even from the youth of *H. N.*

t Mat. 13.b.

14 The Lord grant unto you all mercy and his Grace that in the hearing of theſe Teſtimonies, your hearts may not be offended nor be hardened againſt the Truth (*u*) of the ſame Teſtimonies, but that ycc may hear them humbly, receive and accept of them in all thankſgiving to God for his grace, be well minded to the holy and gracious word of the Lord and his ſervice of the Love to your preſervation in the Godlineſſe, and may enter into the requiring of the ſame obediently. Amen,

u Heb. 3.b.

So be it.

Take it to heart.

Certaine wonderfull Workes of God, which befel *H N.* from his youth.

CHAP. I.

IN the eighth year of the age of H.N. (in the days of Maximilian the first, being made Roman Emperour by vertue or power of the Electoral Princes of the Roman Empire and the German Nation) it fell out on an Evening in a Winter season, That the Father of H. N. exhorted his Family, and instructing them (with many words,) That they should fear God,(a) and to give praise and thanks unto him for the grace he bestowed on man. A

a Tob. 4. 2.

2 The same time, The Lord opened the mouth of the childe H. N. and touched his lips and tongue, and with this the childe spake to his Father, and said. Instruct me, O my Father,

what is that singular Grace bestowed on us, for which we ought to give praise and thanks to God.

3 When the child had asked this question of his Father, The Father looked on the child, and wondered that the child should aske him so earnestly, and answearing the child said to him.

B

4 O my sonne, doest thou aske what that especial grace is which God hath bestowed on us, and for which we are bound to give praise and thanks to him? The same you read daily in the sufferings of our Lord Jesus Christ, and is set forth unto us dayly in the service of the Masse, and often also and abundantly is attested by Preaching, how that God the Father by reason of Adams sinne, (whereby we all became the children (b) of death and damnation,) caused his deare Sonne (Jesus Christ) to suffer the ignominious (c) death on the Crosse, and that thus Jesus Christ hath (born) the sins of Adam, satisfied for the same on the Crosse, and delivered us from that sinne, (into which Adam did fall) hath reconciled us to his Father (d) and hath set up again the sincere righteousnes, and the true (e) life of Godlines, and so all is found and restored againe that was lost by

b Rom 5. b. Eph. 2. a.

c Isa. 53. b. Wisd. 2. c. Mat. 27. Phil. 2. a.

d Rom. 5. b. Col. 2. b.

e 2 Tim. 1. b.

by Adam, & that same is joyned again (f) & made whole which through Adam was broken and wounded: And this is that singular Grace, which God, bestowed on us, to the laud and praise of his great Power.

f Ezek. 34. c

5 Then said the child, O my Father, I doe read indeed of the sufferings of our Lord Jesus Christ, and I heare it daily testified in Sermons, that God the Father hath bestowed on us his great mercy, and that his beloved Sonne Jesus Christ hath suffered the ignominious death of the Crosse by reason of sinne (g) but I finde not according to Truth, that the sinne is amended in us, nor that the true righteousnes (h) (wherein Adam was created and placed) is restored in us or set up again.

g Mat. 27. Rom. 5. a. 1 Pet. 2. c.

h Gen. 1. c. 2. b.

6 Then said the Father, Oh my sonne, what I have told you about the grace of God shewed to us through Jesus Christ, you need not to doubt of it, beleeve the same in simplenes of heart, and, that it all is come to passe as I have told you.

7 Then said the child, O my Father I make no question of the mercy of God, which is come unto us through Jesus Christ, and all that which is preached to us of Christ, and his satisfaction for

C

the ſinne, as that he (through the death on the Croſſe) hath prepared and obteined for us (i) the Salvation from the Sinne, I believe alſo firmely, That Jeſus Chriſt (for to bring us againe in all Godlineſſe to God his father) (k) is gone before us in (l) that death of his Croſſe, and hath opened to us the way and paſſage to the Kingdom of God his Father, and to the everlaſting life, And (m) hath prepared the way for us, that we might obtein the ſame.

i Mat. 1.c. Eph. 5.c.

k 1 Pet 2.c.

l Mat. 16.c. 1 Pet. 2.c.

m John 14.2.

8 For I underſtand (out of the preaching of Chriſt,) That Jeſus Chriſt is preached unto us (in his Goſpel) to ſuch an end, that we ſhould beleeve in him, (n) and ſhould obediently (o) follow him in the ſame Paſſeover of his ſufferings till unto the fulfilling of our Godlineſſe, in the ſame Jeſus Chriſt, and then alſo, that we (through Jeſus Chriſt) ſhould obteine againe the inheritance of our God, the upright (p) righteouſneſſe together with the ſpiritual & heavenly goods, the (which as it ſtands to me in my underſtanding) is the ſame Grace and Mercy of God, which is come unto us through Jeſus Chriſt: So I cannot conceive, that it is any otherwiſe brought again, or ſhall be reſtored: which was loſt through the fall

n John 3.b. oHeb. 5.b. 12.2 1 Pet. 1.5.

p Epheſ. 1.2.

fall of Adam, or that we have missed by reason of Adams sinne.

9 For as I have heard preached in the Church, that the Worke of God, which he did make in the beginning, and also the man (q) when he created him, was perfect, between which perfect worke of God, there came in a breach or rent through the sinne (r) whereby the man also is turn'd off from his God, and is wholly (s) estranged from his upright manly estate, and from the union with his God.

q Gen.1.c. Wisd.2.c. Eccl.17.a.

r Gen.3.b.

s Ephes.4.b.

10 Now if all this same shall be restored again, then that which was torn and broken, must be (t) joyned together again, and the man, with all that God hath made and ordained, (even as it was in the beginning) must be set againe in his upright (u) forme and order, which we see now plainly and perceive, that the same is not yet come to passe, or accomplished in us; Therefore it appeareth altogether (in my understanding,) That God for the bringing again of the man into his upright being, & that the repentance or satisfaction for our sins, must have another performance, and fulfilling, then many men suppose or conceive.

D

t Ezech.34.c.

u Gen.1.c.

11 Then the Father merveiled much at.

at the distinct expressions of the child, and said, O my son, hold they self in silence, lest you dig too deep into the works of God. I will relate the matter to our spiritually learned (which are our advisers)* they shall well instruct thee therein (to the best) for I my selfe, doe not understand this business, nor thou neither as I suppose, and besides, thou art yet too much young to be able to comprehend such things, therefore let us hearken to our Advisers, and simply beleeve them herein.

* or instructers

12 Then said the child, Father it is well, let it be so, I submit my selfe alwayes to your authority, and so (in that evening) there was no more talke of it.

E. 13 But all the night after the Father was much perplexed with the sayings of his young sonne. And (being of himselfe plaine and simple) went the next day to the Minorie-brethren to his Confessor (for he thought in his judgement that these brethren of the Minories (which were called also the Observators) were the most holy and most judicious in the Godly things and able to give good instructions to him and his sonne) and intimated to his Confessor (confiding in him most) the whole businesse of his sonne.

14 And

14 And his Confessor gave to him this answer, That he should bring his sonne to him, then he would take to himselfe a good brother, and would resolve them of all these matters.

15 The Father did according to the direction of his Confessor, and at a convenient time he went with his young sonne H. N. to the Minorie-brethren, That both of them (the Father and the child) might heare and understand the right instruction, (of what the child had spoken) and therein might be * pacified.

CHAP. II.

NOw when both of these came to the Confessor of the Father of H. N, then the Confessor looked on the child, which was very young and little, and said to the Father, Is that the lad thou told'st me of. That hath such strange whimsies in his head? Surely, he is to childish yet, as to trouble himself with such things as you told me of. Thou shouldest of right (with a rod) chastise him from the same, & neither to hear nor answer him in his sayings, for it is not otherwise then the madnes of a child. A

2 Then.

2 Then said the Child, hold there Sir, why do you speak forth such words? It is true that I am yet young and childish, and am still under the Rod and Discipline of my Father, and stand under his doctrine and instruction, And if my Father (at his convenient time) doth instruct me, And I cannot conceive or comprehend (in my apprehension of my Fathers saying, should it not be granted or permitted me to aske for the sense and true meaning thereof?

3 When the Confessor observed the Lads so modestly answeared him, he began to be somewhat moved in himself; And answered then to the child more discreetly, and said, yea, in truth my sonne it behoveth, you indeed, to aske what the right understanding is, but you are yet much too young and too small of capacity, to search into the (a) deep profound mysteries of the godly things, or to fathom them.

(a) 1 Cor. 2. c. Rom. 11.

4 Then said the Child because I am young and of a small understanding in the mysteries of divine matters, therefore am I the more inclined for that reason to aske, and not to search thereafter out of my owne power, but desire to be in-

instructed and taught therein (from my youth) of my Elders and Teachers.

5 Then said the Confessor it is well done my sonne if you keepe there, but me thinketh, that thou makest a doubt, (as thy father informeth me) of the satisfaction of Christ, for the transgression of Adam and for all our sins.

6 Then said the childe: no Sir, thereof I doubt not: but my saying is, that I do plainly see, (b) That the satisfaction in Christ for our redemption or deliverance from the sinne, (for which Christ suffered death on the Crosse (c) and made satisfaction) is not performed as yet in us, and that we have not followed Christ in his Passeover to his Father, and if I perceive this, and find it to be so. Is it ill done that I aske whether the satisfaction or the upright fruits of repentance be still owing, or how (d) we shall be delivered from the sinnes, and be brought to the upright righteousnesse?

b Rom 6.8.a.

c Rom.6.a. Phil 2.a. Heb.5.9.b. 12.a.

d Luke 1.8. Eph.1.a. Col.1.b.

7 And when I inquiring after this, and likewise have an hope that it be performed in us, and that the righteousnes in which Adam was created and set into shall be restored unto us, and that we also shall be delivered from the fall and transgression of Adam, this is (I hope) no doubt of

Christ satisfaction, but I may iustly doubt of our satisfaction; for I conceive in my understandings, that we are still indebted to God concerning our satisfaction in Jesus Christ.

C. 8 Then said the Confessor, O my sonne thou runnest out too far with thy young understanding, for after that, thou mayest not search so deepe, nor no man elſe, but simply beleeve all that concerneth Christ and our salvation.

9 Then said the child, well Sir, I will simply beleeve all as you say, yet must I aske somthing of thee out of my simplicity, & desire for the love of Jesus Christ, that thou wouldest answer to my simple question.

10 Then said the Confessor, well my sonne, aske and I will answer thee.

11 Then said the child. if Adam had lived simply according to the commandments of God, and had not falne off from God, & had not transgressed the command of God, should then he, and we, have lived, in the sinne or in the righteousnes?

12 The Confessor said, Adam and we all should have lived eternally in the righteousnes, and no sin nor (e) death should have reigned over us.

e Gen. 2. a. Sap. 1. b.

13 Furthermore the child asked and said

ſaid, when God created heaven and Earth and all that is therein (f) and the man alſo, whom he made after his owne Image, did not God then make all things good and perfect, and came it not to paſſe as he would have it?

f Gen. 1.c. 2.b.

14 The Confeſſor ſaid O, yea, my ſon, (g) what ever God hath made, he made it well, and good, and all what God ſaid and (h) commanded to be, it ſtood there preſent: and all things had their progreſſe * towards perfection, according as God would have it, and even ſo the man in his upright being.

g Gen. 1.2.

h Pſal. 32.b. 140. 2. John 1. a.

* or forthgoing

15 Then ſaid the child, Seeing the man was created from the begining, good, and upright, and (i) to live eternally in Gods upright righteouſneſſe, and that he remained not ſteadfaſt therein. And that God (for to reduce the man to his right eſtate againe) hath given up his beloved Son Jeſus Chriſt to the death of the Croſſe (k) and ſo (through the death of the Croſſe of Jeſus Chriſt to re-eſtabliſh (l) the man and all that was fallen, in his right ſtate and condition; Therefore all muſt then be (m) reſtored to the ſame, in his right form, (through Jeſus Chriſt and his death of the Croſſe) even as it was from the begining, the tranſgreſſion

D

i Gen. 1. a. Sap. 1. b. 2. c.

k 1 Joh. 3. b. Rom. 8. d.

l Act 1. a. 3 c.

m Luke 24. c.

of Adam must be mended, and we must
n Heb.9.b. be (n) justified or cleansed from the sinne,
o Mat 19.d. and must be (o) borne again unto the I-
John 3.b. mage of God.
1 Cor.15.4.

16 Behold Sir, in my understanding I conceive it soe, and that we ought to
p Cor.6.a. take heed to this mercy of God (p) and to
Gal.6.a. follow our Lord Jesus Christ (in his (q)
q Mat.16.c. death of the Crosse) and to be wholy in-
1 Pet.2.c. corporated into him (with his (r) like
r Rom.6.a. death) where through in us also, the (s)
Phil.2.2. sinne of Adam (and our sinne) becomes
Col.2.b. amended and blotted out in us from the
s Rom.6.b. death of sinne, her (t) power and domini-
t 1 Cor.15. on taken away, and the upright righte-
2 Tim.1.b. ousnesse & simplicity, and the eternal life
Heb.2.b. (to which Adam was created (u) and set,
u Gen.2.b. and was ordained to live therein eternal-
ly) be raised up again.

E 17 Now if all (as you say) should be fulfilled or satisfied, then, as I conceive, nothing should be wanting in Gods worke nor in mans upright life, and obedience to God, and all things must be restored to his right forme. And seeing there is yet defect therein, thereupon I aske where doth the fault lie, (in God or in us) that the worke of God and his will is not performed in all, on us and in us, and that not the righteousnesse and the good life

life of Jeſus Chriſt, but the ſinne and the death reigneth and hath dominion over us, for me thinks, that the right ground of this (whereof we now ſpeak;) is not yet by many entred into, nor rightly underſtood, and that the moſt neceſſary part of our Godlineſſe in Jeſus Chriſt, and the (x) obedience which God requireth of us, through his Son Jeſus Chriſt, is ſtill to be performed by us and in us.

x Mat.16.2. 19.2. 1 Pet.1.c.4.2. Heb.b.12.2.

CHAP. III.

A.

When the Confeſſor had heard all theſe words from the young child, he could anſwer nothing to it, but ſaid to his fellow brother that was preſent and had heard all the ſpeech of the child, I know not what I ſhall ſay of the child and his ſayings, I know not whether it be childiſhneſſe or Godly underſtanding it ſpeaketh of.

2 Then ſaid his fellow brother, ſurely thou art bereaved of thy wit, doeſt thou not perceive that it is folery and childiſhneſſe the boy ſpeaketh, and I wonder alſo very much why thou exchangeſt ſo many words about it, for if men of judgment were preſent, they would ſay that you were more childiſh then the boy himſelfe,

selfe, because thou hearest and answerest him in all his foolish words whereas they are meerly unprofitable things, after which he diggeth and searcheth, and should with these matters (if he be let alone) bring himselfe into weaknesse of minde. Therefore it is most needfull that he be punished for these things, and make him to forget them.

B This he spake that the Father and the childe should heare and spake it so loud, to that end, that neither the Father nor the childe should observe, that they were not able to answer to the childs questions or informe him therein, and so these two fellow brethren tooke the childe between them, and in the presence of his Father rebuked the childe with many hard words, and among the rest, the Confessor said to the childe, dost thou know what evill thou hast committed, that thou troublest thy selfe with the matters of the mysteries of God? the child said no Sir.

4 Then said the Confessor, O my son, thou hast nigh committed the greatest sin that man can do on Earth; for thou hast with thy thoughts digged and searched and troubled thy selfe (which is not permitted to any man upon the (a) Earth, let him be never so judicious) to know the secrets

a Wisd.9.c. Mat.11.c. 1 Cor.2.b.

ſecrets of God, I ſcarce know whether this ſin may be forgiven to thee, or whether thou ſhalt for this go to hell; and he made the child quite aſtoniſhed, ſo that he ſpake no more of the ſame, nor asked after any more inſtruction, but fell on weeping; and ſaid: Oh that I and all men might be ſaved.

Then ſaid the Confeſſor.

5 O my ſonne ſeeing thou art now ſory for thy ſinne, I promiſe ſalvation unto thee, and that thy ſins are forgiven.

6 Then ſaid the child I thank you Sir, and will commit the cauſe to God let it come to paſſe according to his will: And ſo his Father thanked the Minory brethren for that they had well taught and inſtructed his ſonne, and ſo departed from each other, and the Minory brethren went their way and thought no more on this buſineſſe, or gave little reſpect unto it.

7 But child was not appeaſed with the ſayings of the Minory brethren nor ſatiſfied in his underſtanding but went up and down with a ſad heart, and ſeeing could not forget the things he had ſpake off; So kept he all the ſame within himſelf, and imparted the buſineſſe no more to any man, till he came to the day of his

manly

manly oldneſſe with the gray haire, and was ſtil more and more an earneſt lover of Service and Ceremonies of the Roman Catholique Church, and the requiring of it, and being alone buſied himſelfe dayly with divine matters, and with the fulfiling of the Godlineſſe in Jeſu Chriſt.

CHAP. IV.

A IN the ninth yeare of the age of H. N. (in the days of the Emperour Maxmilian the firſt) there was revealed to H. N. after midnight near upon day breaking (by Gods grace) a great wonderous work of God, and wonderful vision of a heavenly myſtery out of the heavenly being, for he was compaſſed about with a mighty (a) great being of the glory of God, and the ſame was ad a very great Mountain of glorious Beauty.

a Mat. 17. a. Acts 9. a.

And when he was ſurrounded by this huge great Mountain, and was throughly illuminated in all his being with the glory thereof, then this great Mountaine wholly united it ſelfe with him in his whole ſpirit and mind, ſo that his ſpirit and mind, with the ſame great and glorious Mountaine, became ſo great and broad, that he became alſo of an equal great-

greatnesse and like being, with the same, in altitude, latitude, and profundity.

3 With which revelation and wonderous work of God, it was declared to H. N. That the same and the uniformity thereof (b) within the man is the true accomplishment of the Godlinesse in Jesus Christ; and the righteous (c) Judgement of God, or the great day (d) of the Lord, (which for righteousnesse) is promised to come upon the Earth.

b John 17.c.

c 4 Esd.7.d.

d Mat.4.a.

4 And as then that great Vision and wonderfull Revelation of God vanished wholly from his eyes and sight, so found he himselfe awakened lying on his bed, and was very much troubled and wearied in all his being and mind, and in respect of that wearinesse he had a mind to sleep.

5 And whilst H.N. lay thus on his bed (near the breaking of the day) he fell into a slumber. B

6 And being fallen asleep, there were then revealed unto him in his sleep wonderfull things, which should befall him, and the Saints of God; for at that time understood he it not so well, as he did when the same befell him.

7 In this sleep he saw in a Vision, That many Saints of God were with

him on the Earth, and that the same Saints of God and he, joyntly rejoyced much with one another in the Godlinesse of our Lord Jesus Christ, And that he loved all men highly for the same Godlinesse, and called and invited them all thereto that they with him should rejoyce in the same, and that he also (out of great Love) shewed to manifold men great friendship and many kindnesses, e for that he might likewise rejoyce (in the same Godlinesse) with men like as with the Saints of God. And that he held forth unto them (with all pleasantnesse and discretenesse and lovely speech) the transcendant worthy nobleness of man and the most peaceable life of Godlinesse, to which (e) God hath created, man and chosen him thereto through Jesus Christ.

e Gen. 1.c.2.a. Sap. 1.b, 2.c. Ecclus 17.a.

8 And he saw also in this Vision, that many men (which did not accept or take to heart the friendship and love which he shewed unto them (thereby to bring them to a peaceable life of Godlinesse, and did not repent) were withered and changed into dry and excicated trees (f) and that many of these Trees, were wholly eaten hollow (by knawing worms) and inwardly were mouldred (g) away to dust and consumed away to nothing, and that

f Jude.

g Psal. 1.a. 37.a.b.c. Isaiah 19.a.

that there was not left the least (h) monu- h Pſal.9.b.
ment or being of greennesse or blooming.

9 We saw also in the same Vision, that C.
many good thinking men did oppose him, and that the same and such as were offended at him, and at all that love, and goodness which he shewed unto men, and for which they mightily envyed and reproached him, and hardned their hearts against his sayings, and the Grace and Glory, which he offered unto them, were changed into several terrible, hurtful, and tearing wolves or devouring beasts, and they were inclined to bite and to (i) i Sap.2.c.
teare, and wholly to devoure him, and the Saints of God, and that they joyntly together, (with great bitternesse and and hardnesse of heart) exceedingly bellowed and foamed against him and the Saints of God, and (with clamour and extream horrible noise) came on against him, and railed and raged very terribly against him and the Saints of God, for to destroy and consume them.

10 In which horrible and terrible outcryings and fury of these horrible beasts, awaked H. N. out of his sleep (through great feare that they should teare and destroy him and all the Saints of God that were on earth with him) and at his a-

waking he cryed out aloud, Oh how long shall these yet judge * over my soul?

* or reign.

11 When he thus cryed out and awakened from his sleep he found himself much disquieted and perplexed at his Vision.

D. 12 His Father and Mother (being affrighted at the noise of his out-crying) ran hastily to him, to his bed, and said, God bless thee my Sonne, what ayleth thee? what is is come on thee? my dear, what is hapned to thee? that thou thus cryedst out, Oh how long shall these yet judge * over my soul?

* r. ign.

13 But H. N. out of a heavy mind did sigh, and said, I ayle nothing, but I am somewhat sorrowfull, and a little weaknesse is upon me. And he remained in all silence and stilnesse, and related nothing of all what had hapned unto him, however (by the commotion in his Vision) he found himselfe not well in his body, and was made very weake and feeble in all his joynts from that commotion.

14 When he was recovered in his joynts, and got his health againe, yet would he say nothing of any thing that befell him in his Vision, and spake not at all of that heavenly Revelation, (which awakened him on his bed) nor of the Vision

tion that appeared to him in his sleep, but kept all this in his heart.

CHAP. V.

IN the nine and thirtieth year of the age of H. N. (in the dayes of Charles the fifth, being made Roman Emperour by vertue or power of the Electoral Princes of the Roman Empire, and the German Nation) there was revealed to H. N. from the high heavens a mighty revelation of the living Godhead: and by the same was shewed and manifested unto him, the upright Truth and Righteousnesse of God, together with the faithfull love of his dear Sonne Jesus Christ. A

2 Which heavenly manifestation of the living Godhead together with all that was shewed unto him, descended to H. N. and wholly comprehended him to it selfe.

3 And the same God of heaven, excited and revealed in H. N. his holy and gracious word, even as he of old had promised to (a) raise up the same through his holy Prophets, and with the same word, and out of the same word the Lord (b) poured upon H. N. his holy Spirit of the of the Love of Jesus Christ. a Jer. 33. c. b Joel 2. c. Acts 2. 2.

4 With

4 With this heavenly glory and outflowing of the same holy Spirit of the true Love of Jesus Christ upon H. N. the Lord chose him to be a Minister of his holy and gracious word which He (the Lord) had excited and revealed in him.

5 And the Lord prepared or ordained to H. N. for his assistance in the same ministration, Daniel, Elidad, & Tobias which continued allwayes with him, and assisted him in all his ministration of the the gracious word of the Lord.

B 6 And at that time also (through the power of God and impulse of the holy Spirit of the Love of Jesus Christ) H. N. was given in his whole spirit & mind for to administer (out of the holy and gracious word, and holy spirit of the Love of Jesus Christ) the most holy Office of the Love, according to the command of God, and to attest and set down in writing the godly truth of God and of Christ, and the (c) upright way of the through-going or Passe-over which reacheth to the upright righteousnesse, and to the eternall life, and to publish and express wittingly in letters, before all eyes of understanding.

c 4 Esd. 7. 2. Mat. 7. 16. c. 1 Pet. 1. c. 4. 2.

7 H. N. being thus chosen of the God of life to the ministration of his gracious word,

word, and was impulsed by the holy spirit of the Love of Jesus Christ, to set * forth the manifestation of the Truth of God and of the Godlinesse of Jesus Christ, and let the Sonnes of men to know their errours, (that they repenting of their sins (d) may turn from their errour, and sincerely endeavour to keep the truth of God, and the godlinesse of Jesus Christ. So he gave himself obediently at that time to that service and work of the Lord, and carefully endeavoured to set down all, that the Lord revealed and commanded him, and that should be most profitable and necessary for the Sonnes of men, to their Salvation and Peace, and to the entrance of the upright life.

* To write or describe.

d Acts 2.c. 3.c.17.d.

8 But in his beginning of the same service and writings the word of the Lord came to him and said H.N. stay thy hand from writing in this place, and get thee up and travel out of this land, wherein now thou livest, that thy soul may be preserved alive, in my service and worke; and be not devoured by bloud-thirsty men, and in thy going out from this land, take thy journey Eastward, and dwell there, till I my selfe (by the hand of my Angel) bring thee from thence.

9 For whilest thou livest there, thou shalt

C

shalt apply thy selfe for the most part to be in the land Pietas, that thou mayest be diligent there, (rightly and according to the truth, to manifest my honour and Love, and to reveal the same to those who are worthy of love.

10 For there, in the manifesting of mine honour and Love, thou shalt testifie and figure forth in writing, the godly and heavenly things, which I do reveal and make known unto thee, and that profitable for the children of men, unto Godliness.

11 To thee shall also (from henceforth) many mysteries of my heavenly Kingdome (which hitherto have been kept and concealed from the (e) world and her wise and letter-learned) be revealed and made known, for to bring the same to light.

e Mat. 3.b. Ephes.3.a. Col.1.c.

12 At the time (according to the word and command of the Lord) H. N. instantly took his journey Eastward, and became an Inhabitant in the land of the East, and was for the most time in Pietas, even as the Lord had commanded him.

13 And the Lord (the God of heaven) revealed to him in Pietas many godly mysteries, and in these revealed mysteries

ries H. N. exercised himselfe, in Gods holy understanding, to the serviceable benefit or utility of the children of men, and to all their good knowledge of their Salvation and peace in Jesus Christ.

14 There were revealed unto him also many wonderfull Acts or Workes of God, many of which are testified and brought to light in the writings of H. N. to the knowledge of the upright Godlines in Jesus Christ.

15 But in all this, which the Lord hath revealed to H. N. he was rejoyced too exceedingly, insomuch that he forgot all the sore wayes, which he in great sadnesse had passed through. D

16 And the Lord afflicted him heavily through his enemies, for the Lord suffered him to fall into the hands of the wicked (his enemies) whose ungodly being is the false destruction, which hath brought on the Earth death, or (f) mortality, namely, the Kingdome of the Devil and of hell, which God hath not willed that it should be in the Earth, but be condemned in the (g) bottomlesse pit and the everlasting darknesse, from whence it also came; And that the (h) Glory of Jesus Christ should be revealed on the earth, and raigne over it eternally.

f Sap. 1. b.

g Apoc. 17. b. 19. c. 20. c.

h Numb. 14. c. Isaia 3 40. a.

17 Yea the same wicked Being must be abolished in the condemnation, at the appearing of Jesus Christ in his glory, for that same is the (i) envious man against God and his righteousnesse, and against all that is Godly, and * God-service (k) and wherewith the man practiseth his whoredome and adultery, to the disobeying and resisting his God, so that thereby the man every where (l) turneth or inclineth to himselfe, and to things which are vaine and unprofitable, whereby also the same ungodly being in the false light (of the mans disobedient knowledge) is become predominant.

Mat. 13.c.
2 Thes. 2.c.
* religious.
k Apoc. 18.b.c.
l Sap. 14.b.
Rom. 1.c.

18 Behold into this Abysse or Depth, the Lord let fall his chosen servant H. N, and suffered him to tast and feel the condemnation of all ungodly ones in the hellish fire, the most horrible perdition, and the most ugly abomination of desolation.

19 But, when now H. N. found himself thus captived in misery; wherein her was sorely vexed by his enemies, so there came on him a great and mighty sadnesse, and he could find no comfort at all, insomuch that by reason of his great heavinesse of mind, he wringed his hands and exceedingly bewailed

walked his sinnes, and cryed aloud to God, and besought him for his Grace, and continued therein day and night; And in this his misery he composed these Psalmes of mourning and lamentation, and did not hide his sinnes, and thus calling on, and praying to the Lord he spake forth his mourning Psalmes with weeping and lamentation.

Here follow the Psalmes of *H. N.* and the declaration of his weeping and praying in his chastisement.

The Rod and punishment giveth wisdome. Pro. 29. For whom the Lord loveth, he chastiseth and delighteth in him, as a Father doth in his sonne. Pro. 3. Therefore shall the eare which harkeneth to the correction of the Lord, dwell among the wise; but he that letteth go the chastising Instruction, or turneth away from it, he reaveth his own soul. Pro. 2.

CAAP. VI.

Psalme I.

O my Lord my God, (a) my heart quaketh before thee, for though thy pu-

a Psal. 6. 2.

nishment upon my sinnes, my bones do
b Esay 13.a. shake, and great (b) sadnesse, pain and
smart fall on me.

2 Thus I fear, O Lord, thy punish-
ment, for with the same thou makest
known unto me my sinnes, and thou
lettest me see the evil things which have
ensnared me.

3 O God, wilt thou not deliver me
from these evil things, so must I con ti-
nue in misery, and must feare thy hand
continually.

c Psal. 146.a. Hosea 6.a. 4 But thou O Lord art he, which (c)
woundest, and healest againe, help me
as thou usest to doe.

d Psal. 130.a. 5 Let my sighings (d) out of the bot-
tome of my heart come before thee, and
turne not thy mercy from me.

e Psal. 119.a. 6 For, O Lord, I do not (e) forget thee,
but wait dayly for thy goodnesse.

B

f Psal. 25.b. 129.a. 7 Look (f) on my misery, and leave
me not in death, nor let me be lost for e-
ver.

g Psal. 51.a. 8 (g) Take away (O Lord) the sinne
from me, and let thy Spirit of life re-
freshe me, otherwayes (O Lord) O Lord
of Lords, I have no life in me.

9 Therefore (O Lord, of life) when
thou art my life, then I live, and my
bones must rejoyce.

10 When

10 When I find mercy in thine eyes, then is comforted the inward mind of my soul.

11 But, O Lord, when thou art (h) a death to me and art angry with me, then am I like unto the dead, and go (i) down to hell as the wicked that are damned.

h Hosea 13.c. 1 Cor.15.f.

i Psal.88.a.

12 Out of which (k) depth now my soul sigheth and calleth, O Lord, unto thee, for in the same I remember (with anguish of mind) my sinnes past, and must bewaile with tears my evil actions. C

k Psal.130.a.

13 For thou, O Lord, art the strength and (l) Saviour of men from the sinne, he that taketh hold on thee, (m) falleth not into transgressions.

l Psal.18.a.

m Psal.125.a.

14 But the man which relyeth on hys owne strength, he falls soonest, and then must be confess, that thou alone, O Lord, art the life of hys Salvation.

15 When thou takest pity on him, and raisest him again, then he obtaineth mercy, and must praise thy goodnesse continually.

16 For what is man? (O Lord) without thy grace; is he any thing? ah no, he is nothing of himselfe (n)

n John 15.a. 2 Cor.4.a.

17 Therefore let thy mercy (o) shine about me, and doe not think on my transgressions.

o Psal.79.a. Isaiah 64.c.

18 There-

18 Therefore my ioy O God is in thee, and with thankfullnesse must I praise the grace of thy Love.

p Psal. 146.a. Esay 66.a.

19 For thou comfortest the low(p)minded and those which be forsaken, thou blottest out their sinnes, and takest (q) away the evil heart of their misdeedes.

q Ezech 36.c.

D

20 When thou O Lord, givest the blessing, then is thy consolation present, and then with a joyous song of praise is thy holy name praised.

21 But in case thou dost hide thy selfe, then is the sinne active, and when thou doest rise up to punish, (O Lord) who can then (r) stand before thee.

r Psal. 76.a. 130 Mal 3.a. Nahum 1.a.

22 Is not a man like unto (s) the blossome of the field which thy heat causeth to wither, and like unto (t) dust and ashes which the wind doth scatter here and there.

s, Job 14.a. Psal. 90. 103. b. Esay 40.a. 1 Pet. 1.c.

t Psal. 1.b. Esay 29.a. Ecclus 17.d.

23 Therefore have thou mercy on me (O my God) and Father, and let thy good spirit support me (u) otherwayes I shall vanish into nothing.

u Psal. 51.b.

CHAP. VII.

Psalme II.

A.

1 O Lord let thine (a) anger be turned about, and punish me not continually

a Psal. 89.a.

usually in thy displeasure. (b)

2 O Lord (c) punish me not according to my sinnes, but chastise me unto amendment, and (d) teach me also thy Lawes, and hide not thy mercy from me.

3 Reject me not O Lord, nor wholly (e) forsake me; but bring to my knowledge my transgressions.

4 And chastise me even so O my God, with a (f) fatherly correction, so shall I turne unto thee.

5 But if thou totally rejectest me, to whom (g) shall I then goe, O God and King of all righteousnes? for thou alone art my (h) comfort.

6 For vain is the comfort of (i) man, and all the Treasures of the world, are (O God) no joy to me.

7 The sinne is an abhomination unto me, the worlds joy with the pleasures thereof, are all dead unto me.

8 If thou Lord (k) hidest the lovely being of thy countenance from me, O Lord what is then my life.

9 Therefore, O God, remember not (l) alwayes my sins but guide my (m) feet in the way of life.

10 Then shall I praise thy mercy (O Lord) among the (n) living, and spread thy praise among the upright.

11 For

b Psal.6.3°.a. Jeremy 10.c.
c Psal.18.c.
d Psal.119.d.
e Psal.51.br
f Prov.3.a. Heb.12.
B
g Psal.139.b.
h Psal.61.a.91. 142.b.
i Psal.68.61.b. 108.b.
k Psal.69.b.
l Psal.79.a. Esay 64.c.
m Psal.119.c.
n Psal.114.d.

o Psal.31.a.
p Psal.38.a.

11 For I acknowledge my (o) transgressions, and my sinnes are a (p) heavy burthen unto me.

C.

q Psal.38.a. Sap.5.a.

12 O how (q) heavily was I wearied in the wayes of my errors what cumbersome wayes did I go through.

r Psal.18.116.a

13 Now sinne with its death hath (r) throughly pierced me, the Devil with his bands ruled over me, and Hell with its power, hath shut me into the stocks, to devoure me.

f Psal.59.a. 143.b.

14 But thou O Lord. that canst deliver from death, deliver (f) me from all mine enemies.

15 Helpe me out of my misery, and forsake me not in my sorrow.

CHAP. VIII.

Psalme III.

A

a Deut.32.d. 1 Kings 2.a. Wisd.1.16.b. Toby 13.a.
b 1 Kings 2.a. Toby 13.a.

1 O Lord Almighty God, art thou not he that (a) killest and makest alive againe.

2 Art thou not a God who condemnest and b) bringest into hell, and from thence bringest again and savest.

3 How Long, O Lord, shall I go into perdition? how long yet shall sinne raigne over me.

4 How

4 How long shall the (c) bonds of death hold bound? How long shall the power of the Devil and of Hell captive me? c Psal.18.a. 116.a.

5 If thou deliver me (O Lord) then am I freed, but if thou forsakest me, then am I desolate, and must remain comfortless eternally.

6 Therefore, O Lord, be thou my aid, and from the bottomless (d) mercy of thy love succour me; and according to the multiplicity of thy grace, blot out mine iniquity. d Psal.51.a.

7 For I am filled up with sins, and lie in the deep under them, and feel no power of comming out (e) by my self. e Deut.32 c.

8 Seeing I am impotent, therefore have my enemies bound me, and brought guiltiness upon me to condemn me?

9 And those which were sometimes my (f) friends, now set their mouthes horribly against me, and make a terrible face at me, and shew all their hatred towards me. f Psal.88.a. Job 19.b.

10 I lookt every where up and down for a faithful (g) friend, but there is not one of all my friends (as a faithful friend) adhered to me, but they have all made up themselves in enmity against me, and whetted their (h) teeth at me, and sharpned their swords to destroy me. g Psal.69 c. Esay 63.a. h Psal.57.a. 64.a. Eccl'us 12.b.

11 O God, seeing thou punishest mee

now and art against me, therefore are all become enemies to me, that are round about me, and all fall on me, there stayeth not one with me, to my defence.

Psal. 35. 40. b

12 But they all cry, (i) there hee lieth, there he lieth, he is slain and shall never rise again.

C

13 O Lord, reward them according as they have (k) deserved recompence to me, let thy fierce wrath fall upon them, and root out all my enemies totally.

k Job 14. b. Psal. 28. a. 62. b. Jeremy 17. b. Tren. 3. g. Rom. 2. a. Apoc. 2. c.

14 Destroy and bring them all to shame, which imagine evil against my soul, and which lie in wait for my life.

15 Yea, let them be condemned to (l) hell eternally, which profess themselves friendly to me, and there under mix their poisonous falshoods therewith to destroy me.

l Psal. 9 b.

16 O Lord, (my God root out all the (m) wicked ones, for they have spoiled the earth and made it wast, that thy Saints may take in the land, and inherit the same in truth and righteousnes for ever.

m Psal. 37. c. d.

17 O my Father and my God, thou, (n) who art my strength and Saviour, support me, for I lie slain among the midst of the wicked.

n Psal. 46. a. 61. a. 71. a.

18 They have bound me with their cords or snares, and deal very unmercifully with me.

19 Look

19 Look on my (o) sorrows, & how miserable my enemies have made me: I loved them all, and have declared my love unto them. D

o Psal. 9. b.

20 But they have in hate rewarded me with wickedness, they have wounded me deadly, and they have pierced through all my inward parts with poison.

21 They fed me with (p) wormwood or bitterness, when I was in the snares of death, and have poured me forth poison, and bitter drink for wine, when I thirsted after a little refreshment, and sought comfort in my soul.

p Psal. 69. c.

22 O Lord, heal thou my soul lest I perish, and let thy Word of life shine about me, then shall my soul recover her health.

23 O Father, (q) forsake me not for ever in thy displeasure, but let thy mercy be a comfort to my soul.

q Psal. 27. b. 71. a.

24 When I called thus long and the Lord did not hearken unto mee, then I thought in my heart, I am as nothing, and as one that goeth forsaken: [or as a lost one.] E

25 O Lord, shall thy punishment upon me not cease? can there no grace be found for me in thine eyes? O thou most high God, thou that art full of all mercy.

26 Therefore (O God) chastise me yet to amendment, & let me know what thy pleasure is, and (r) guide me in thy way which thou wouldst have me to walk.

r Psal. 25. b. 27. 2. 86. b.

27 Strengthen, O Lord, my bones, and (s) create in me an upright heart & mind.

s Psal. 51. b.

28 Then shall I be able to walk uprightly in thy ways, else my undertakings are without strength, as nothing.

CHAP. IX.

Psalme IV.

A

1 O Lord, how are my sinnes overweighty, and (a) how heavy stand before me, my transgressions.

a Psal. 38. a.

2 For the anguish of them over-burthen me exceedingly, O Lord, if thou doest not ease me, I must consume to nothing.

3 O Lord, doest thou delight in the death of sinners? doest thou not rather desire that we should (b) turn and live.

b Ezek. 18.

4 Thou hast no pleasure in our destruction, therefore (c) arise, O God, and help me that I may praise thee, and may tell among all the Congregations of thy mercy, to the honour & praise of thy holy name.

c Psal. 22. 35. c.

B.

5 O Lord, be gracious unto me, and (d) let the great bounty of thy mercifulness come upon me.

d Psal. 51. a.

6 Forgive me, O Lord, mine iniquities, and

and guide me in thy righteouſneſs, let not (O Lord) thy wrath devour me.

7 But poure forth thy (e) anger upon the ungodly, and deſtroy them before mine eyes, which imagine nothing but miſchief againſt me, and their delight is onely to deſtruction. e Pſal. 79. b.

8 And let thy goodneſs, O Lord, aſſiſt me, prepare my heart according to thy will, and have compaſſion upon any ignorance and weakneſs.

9 My ignorance (f) and my converſation with the iniquity, remember not (O Lord) for ever, but deliver thy ſervant out of their hands. f Pſal. 25. 79. a.

10 For thou (O Lord) haſt made known unto me the wayes of my errours, but to come again into the right way, the knowledge nor the power is not in me.

11 Therefore O Lord, make them (g) all blind and feeble that are againſt me, and give me the ſight of thy life, the power of thy righteouſneſs. C g 4 Kings 6. d.

12 Deliver me (h) out of the hands of the crafty, for they have no good in their minds. h Pſal. 140. a.

13 If ſo be, O Lord, that I find mercy before thine eyes, then is my ſoul rejoyced.

14 Then will I (O Lord) with thy power rule over all mine enemies, and break them to pieces as earthen veſſels.

15

15 But now (O Lord) heal me of my torment, and take away all ignorance
i Psal.119.a. from my thoughts, and (i) teach thy servant thy Statutes.

D 16 O God by reason of my sins, hast thou (with chastising) humbled me, reiect me not now wholly, but draw my soul again unto thee.

17 Thereby is made known thy great mercy, that thou shewest mercy again to
k Jer.5.a. those, who were (k) estranged from thee, and have sinned against thee.

18 For I (O Lord) have transgressed, and turned my back on thee, and feared not thy great power nor glory.

19 But seeing thou now chastisest me (O God) for my errours, my soul submitteth before thee, confessing that I am worthy of death and damnation.

20 Therefore, O God of life, (thou who
l Hosea 13. art an errour to the erring, and a death (l)
1 Cor.15.c. unto the dead, for to prepare a conquest of death for the living, and to lead the upright (out of all errour into thy wayes) take me now by thine hand, and lead me out from among the wicked, who all surround me like so many Bears and fierce
m Psal.7.17.b. (m) Wolves.

21 O Lord, make hast before they devour
n Psal.136. my soul, for thy Goodness (n) endureth for ever.

CHAP.

CAAP. X.

Pſalme V.

1 AH why is it thus woful with me? what aileth me? how hard do my ſinnes preſſe me? how am I thus overwhelmed with the wickednesse? A

2 That which I would not, that muſt I endure: and that which I (a) deſire, flyeth far from me. a Rom. 7. c.

3 The evil preſſeth and tormenteth me, the devils power tyrannizeth over me.

4 O Lord, deliver me from theſe ſnares, and let thy life be gracious to me, and refreſh my minde.

5 Grant, O Lord, that my ſoul be refreſhed in thee, and be thou my comfort in this deſertion. B.

6 For what am I that I ſhould be able to ſtand (b) when thou, O Lord, poureſt forth thy wrath upon me? b Pſal. 56. 2. 130. 2. Mal. 3. 2. Nahum 3. 2.

7 Or wilt thou quite deſtroy me O God of life, and no more reveal ſalvation to me.

8 What is then my life? if I may commend them for happy, which never (c) lived: and that never knew thee nor thy Glory. c Job 10. b. Jer 20. b.

9 For

9 For who, O Lord, shall praise thee most, but he whom thou hast delivered out of great misery, and freest him from all vexation of his soul.

d Psal. 51. a. 10 Therefore, O Lord, be (d) merciful unto me: mercy (O Lord) mercy, e through the great abundance of thy mercies, deliver me from my torments.

CHAP. XI.

Psalme VI.

A 1 O Lord (thou which art the God of all the World) let thy mercy shine upon me, and deliver me out of the pit of death, and out of the hellish fire.

a Psal. 18. a. 88. a. b. 2 For sadness compasseth (a) me above measure, and the snares of death have environ'd me, my sins stand in my sight, against (b) me, and the Devil (c) roareth to devour me.

b Psal. 51. a. c 1 Pet. 5. b. d Psal. 88. a. 3 Hell taketh hold on me, and the (d) sorrows of my mind oppress me.

e Luke 2. b. 4 My heart is cut through with (e) the sword of anguish, and my thoughts bring forth all perplexities.

5 Therefore must my soul now lament f Esay 59 b. (f) as one that is forsaken without comfort

6 O Lord, wilt thou not once look down, and wilt thou quite turn away thy loving countenance from me, what is then my soul which thou hast begotten & (g) brought forth to life.

g Gen. 1. 2. Wisdom 2. c. Eccl. 17. d.

7 Or, O Lord, doest thou try my Manhood, or searchest thou the strength of my creature, which is but earth and ashes, (h) and is able to do nothing, as a thing which is nothing.

B.

h Psal. 1. 103. c. Eccl. 17. d.

8 For it is now become as a spoiled instrument which is unprofitable to thy service.

9 Therefore, I must confess, unto thee my weakness and impotency, be thou, O Lord, my power, my life, and my ability.

10 For if thou hidest thy self from me, then am I as (i) the dead in the grave.

i Psal. 88. a. b.

11 And I find my self in great misery, (k) like to those that are in Hell.

k Ps. 18. 116. a.

C

12 Therefore, O Lord, consider my misery, and refresh the soul of my mind, then O Lord, will I praise thee, magnifie thy glory, and will sing praises unto thy name for ever.

13 For who is he among the (l) dead which remembreth thee? in Hell there are no praises sung unto thee.

l Ps. 6. a. 130. d. 88. b. 115. b. Esay 38 b.

14 But when thou (O Lord) doest afflict, then the sighs of the poor come before

thee, and when thou makeſt glad again, then they ſing with joy, a ſong of praiſe whereby thy name is magnified as holy.

CHAP. XII.

Pſalme VII.

A 1 O h Lord, how am I thus perplexed? how long ſhall my ſoul endure ſadneſs? how long ſhall the wickedneſs as an over-lorder triumph over me.

2 That thou, O God, would'ſt guide me in thy wayes, and would'ſt lead me in thy (a) paths, and would'ſt deliver me from my adverſaries, and from all (b) mine enemies which have made up themſelves againſt me: Then would I, O God, out of the whole minde of my ſoul, bring unto thee an offering of joy, and offer up a ſacrifice of thankſgiving.

a Pſal. 99. c.
b Pſal 7. 142. a.

3 O Lord, let not my adverſaries have their pleaſure over me, let not my enemies proſper againſt me.

4 O that the wicked might give up themſelves to flight, and not reign over me for ever: to the end that my (c) enemies boaſt not, that they have deſtroyed me.

c Pſal. 35. c.

5 O Lord, aſſiſt me, and riſe up againſt mine enemies (d) that they may all be put to ſhame that aſſault me.

d Pſal. 35. c. 70 8. 71. b.

6 O Lord, let thy goodnes imbrace me, cleanse me from my sins, and deliver me from the murtherous(e)persecutors of my soul: that my soul may dwell in thee thee(O my God)in peace and without care.

e Psal 7.69.a. 115.a.142.b.

7 Ah, how long shall I yet endure mine enemies? how long shall they torment my soul with disquietnes?

8 Well: I will be of good chear, in the confidence of my God, that my soul may get some refreshment. C

9 Oh my soul (thou oppressed one (f) be of good chear in thy perplexity, and expect the comfort of the Lord in long-suffering.

f Psal.2.b.42. 43.1.a.

10 For he will comfort thee in peace(g)if thou takest patience to thee as a precious treasure.

g Tren.3.c. James 5.a.

11 He will bring unto thee meek-mindednes for an ornament, and the burthen of the wicked shall be lightened in thee, and(h) thy mind shall be refreshed in God.

h Isa.61.d. Luke 1.8.

CHAP. XIII.

Psalme VIII.

1 Why art thou so troublesome to me (a) O thou unbelief and distrust: for my hope is in the living God, that he will yet heal my soul. A

a Psal.43.a.

2 O Lord, (b) heal me, and take away from me the evil nature, namely, all the opposition of thy goodnes.

b Psal.6.a.

41

3 Ah, I am doubtlesse very deeply wounded, there is (c) no soundnesse in my soul.

c Psal. 38. a. Esay 1. a.

4 O God, I am very miserable by reason of my torments, is there any so (d) distempered as I am.

d Esay 53. a.

5 I am not now like unto any (e) man but to those which have changed their humane form and shape.

e Psal. 22. 49. c.

B

6 Wherefore was I born (f) upon the earth, for I perish in great misery, and am good for no use.

f Job 3. b. 10. b. Jer. 20. b.

7 O that my Father had let fall the seed of which I was begotten (like Onan the sonne (g) of Juda) that I had never been.

g Genes. 38.

8 Or that I for or to my Fathers time (like the first born son of David (h) by Bathsheba) had died.

h 2 Kings 12.

9 Ah, that the earth would open it self, & receive me, that the (i) hils would fall on me, and cover and smother me in the earth, that I might no longer see this horrible abomination.

i Isaiah 2. b. Hosea 10. a. Luke 23. c. Apoc. 6. b. 9. a.

10 For I am bereaved of all comfort, riches, honour, and wisdom.

11 All unsoundnesse, torment, (k) sinne, death, Devil, and Hell is fain upon me.

k Psal. 18. a. 88. a. 116. a.

C

12 Ah my (l) heart is thus afflicted, and my mind is so much disquieted.

l Ps. 31. b. 55. a. 71. b.

13 My bones (m) quake, my feet tremble,

m Psal. 6. a.

ble, and my jaw-bone is shaken.

14 My teeth chatter, my hands are wrung about [or turned round] my eyes weep, and my thoughts affright me.

15 All evil spirits domineer over me, and and my enemies drive me upon doubtings.

16 Anguish and (n) perplexity more heavily oppress me, then if the whole world lay on me. n Isaiah 13.a. Wisdom 5.a.

17 Doubt of deliverance, and all despair (o) assault me, the unbelief bringeth desperation before me, as if I were forsaken eternally. o Luke 21.c.

18 There is no where any refreshment (p) for my soul that I might revive my self a little. p Luke 16.c.

19 Ah how hard doth the punishment of my God laid hold on me, his stripes fall on me (as (q) burning coals and flames of fire. D q Psal. 83.b.

20 I am afraid that the heat of his fire (r) will consume me to nothing. r Deut. 4.c. Heb. 12.c.

21 Or that he will hold his fierce countenance continually over me, and hide his lovely face for ever from me.

22 Ah, I must bewail my sins continually, for these hard stripes torment me.

CHAP.

CHAP. XIV.

Psalme LX.

A

a Job 19.b. Psal.38.b. 55.b.88.a.b.

1 While I was thus wounded, stricken & chastised my friends also (a) made up themselves against me, and became my enemies.

b Job 20.27.b.

2 And they also cried out against me with great accusation: and said, (b) O yea, that is his reward: the accursed.

c Psal..41.a.

3 Kill him, (c) away, away with this wicked one, condemn him for ever into hell.

4 His sins are manifested to be beyond mercy, for his evil deed is as of the most ungodly wicked one.

5 Yea, God thus rejecteth all those which fall off from him, and never more come to his favour again.

6 Therefore let all shame, reproach, and the eternal death befal him, & let not God help or succour him for ever.

B.

d Psal.59 71.b.

7 O Lord, let that perdition which they have wished to me, and also themselves have framed against me, let it fall on (d) themselves, and when they are smitten down let them never rise again.

e Psal.55.64.a.

f Psal.28.62.b.

8 They have intended mischief against me (e) O Lord, repay them that they have (f) deserved on my behalf.

9 For why should the wicked rule over thy

thy Sanctuary, and drive out thy beloved ones?

10 Yea, let themselves be cursed (g) which intend me evil, and let them with thee, (O God) find no mercy. g Gen. 17. c.

11 Let them be totally rooted out with root and branch, for they fall on me very heavily, and bring an evil report on me among the people.

12 Yea, they are such which appeared as friends, (h) did eat bread with me daily, and are become secret Traytors to me. h Psal. 41. b.

C

13 For those which sometimes prayed me, and were friendly when I was in prosperity, now reproach & hate me most of all.

14 Yea, my wife (i) which lyeth in my arms, (who is one flesh and bone with me) where all my heart, delight, comfort and mind was fixed, bringeth also all wicked out-cryes against me, with all accusations for to condemn me. i Micha 7. 2.

15 Now when I consider all this, and that all things are averse, and fall contrary to me, which formerly I loved, so it afflicteth me much more then the rebuking of God.

16 But seeing all my love is thus requited with malice, therefore all my oppression, misery and anxiety is a heavy burthen above measure.

17 Now

17 Now when I (out of my heavy burthen) call on God then mine enemies (which sometimes were my friends) (k) rise up against me.

k Job 19.b. Psal. 38. 53.b. 88. a. b. 1 Job 2.

18 They reproved and (l) contelled with me, why I was so bold and presumptuous, as to call to God for mercy.

l Job 2.

19 They all cryed against me with one voice: Thou shalt neither help nor (m) comfort with the Almighty, for he hath poured forth his wrath on thee everlastingly.

m Psal. 3. 41. a. 42. b.

D

20 There stood my soul before the Tribunal, and I was very much perplexed in my heart, and strongly bound with the cords of sinne, and was heavily accused of the enemies of life.

21 I look't up to the highest, and down again to the lowest, and round about me, far and near: whether any one did take to heart my cause for to defend me, (n) but I found none.

n Psal. 69. c. Isaiah 63. a.

21 But my enemies (which sought my life, and were against me (o) stood in great multitudes (even as grass in the field) round about me to condemn me.

o Psal. 22.

23 And my wayes, which sometimes they commended for good, they presented before me as evil to a great accusation, and I beheld them all as an (p) abomination of desolation.

p Matth. 24. b. Mark 13. b. Luke 21. b.

24 This

24 This lame grieved me exceedingly: and I suffred great great sadnes with heavy oppression in my heart.

25 Where-ever I did go or stand (q there was I surrounded with my enemies: and they speak nothing but evil against me. q Psal.22.86. 68.b, 109.b.c.

26 And I was full of woe in my soul: sadnes, and out of great anguish I called on the Lord for help, or else I had perished.

CHAP. XV.

Psalme X.

1 O God, (a) hearken to my crying and sighing: let my lamentation come into thine eares, and let me not (b) remain ashamed. A a Psal.39.b. b Psal 7.25.a. 71.a.

2 I am now fain in the sin, (c) and am estranged from thy light: and go up and down as one that is condemned and lost. c Psal.38.b.

3 I am as the weakest among the children of men: (d) for there is no strength of any vertue in me. d Psal.31.b.

4 Those that look on me according to the judgement of mine enemies, abhor me, (e) for my enemies cry all shame and disgrace upon me. e Psal.21.a.

5 But thou, O Lord, (in whom I hope) B.

f Psal.13.a. let me not perish in the darkness: but (f) inlighten me with thy light, and take away my shame and reproach.

6 For my sins and transgressions are a loathing to me: and to do any thing which thou hast prohibited, or is against thy will, is no pleasure to my soul.

7 But I remember thee in my anguish: g Psal.119.c. and take a (g) delight in thy righteousness.

ת

8 Therefore, O Lord, take not the rod of thy correction from me until that I love thy law, and forget not that which thou hast commanded.

C

h Psal.39.b. 9 O God, my mouth is made dumbe (h) to speak of thy truth through shamefastness of my sin.

10 For they stand as an abomination in my sight: and have made me dismaid in my mind.

11 The ungodly reigned over me, and would draw me from thy law: that I (O God) should no more think on thee and thy law.

12 They have presented lies before me, i Psal.55.c. as a snare, and had honey in their lips, (i) wherewith they killed me friendly.

k Psal.140.a. Rom.3.b. 13 But (k) poison was under their tongue, and they mingled that same in my soul: and they, O God, stirred up thy wrath against me.

14 For

14 For those which were friendly in their falsehood, and made a shew as if they loved me, have brought me to shame.

15 But they themselves must fall into the pit, (l) and perish in the destruction which they have prepared for my soul.

l Psal.7.9.b. 35.2.141.b. Prov.26.b.c. Eccles 28.2. Eccles.10.2.

CHAP. XVI.

Psalme XI.

1 O God, (a) make haste to come unto me, that my enemies (which wait to destroy my soul) may be destroyed: that I may highly (b) praise thy Name in the land (c) of the living. A

a Psal.40.b. 70,71.a.

b Psal..140.a.

c Psal.27.d.

2 Root out the ungodly, make thy salvation break forth; and let thy Name be glorious over all thine enemies.

3 O Lord, thou Eternal and Almighty God, forsake me not (d) for my ignorance: remember not O God) for ever mine errours in the time of my youth.

d Psal.25.a.

4 But teach (e) in thy truth, that I may praise thy goodness, and may highly esteem of thy correction: and not forget thy righteousness. B

e Psal.88.a.b.

5 I rejoyce me in my soul: when as thy hand of correction hubleth me under thee.

6 And that I endure my punishment for the folly and ignorance of my youth.

7 That I might have my walking among the (f) Elders in Israel, and have my habitation among the Citizens of Jerusalem.

f Psal.113.a. Zach.8.a.

C

8 Therefore, O God, circumcise (g) the fore-skin of my heart to me, and take away from me the fore-skin of my evil thoughts.

g Jer.4.a.

9 That I may come up to worship with thy people (h) into thy holy Temple or Tabernacle, and with (i) offerings and gifts (which may be acceptable and well pleasing unto thee) for an eternal joy upon mount Sion.

h Psal 43.a. Isa.12.56.a.

i Micah4.a.

10 O Lord, help: yea, (O God Jesu) help and draw my spirit to thee, in thy holy heaven, in thy appearing to me in glory.

CHAP. XVII.

Psalme XII.

A

1 HOw long shall I, O God, want thy goodness? or when shall I be delivered from the sin?

2 Have I hoped in thee in vain? or hideth (a) thou thy goodness for a while from me?

a Isaiah 57.b.

b Psal.5.8.b. 139.b.

3 Let me intreat thee, O God, (b) strengthen me, and lead me aright. O God, lead me

me aright otherwayes, must I perish by reason of my sin.

4 O Lord, hear thy servant, who is full of sorrow and misery.

5 Ah: how long shall I be deaf, before I shall hear? how long shall I yet be blind before I shall see? how long shall I be dying, before that I live?

B

6 Is there then (c) no remnant unto righteousness left for me? O God, must I then perish in my sins?

c 3 Kings 19.b. Isaiah 1.a. Rom. 11 a.

7 O God, (thou who art the God of all the world) turn thee in mercy to me, that the enemy destroy me not: and let not thy (d) wrath abide upon me for ever.

d Psal. 69.b.

8 My sins make me fearful: and my transgressions make me timerous to speak of thy righteousness.

9 Therefore am I become dumb (e) as if I had no speech in my mouth.

e Psal. 39.a.

10 I am become ashamed of my self, because of the multitude of my sins.

C

11 O God, support me under thy rod, (f) and chastising instruction, that I forget not thee, nor thy law.

f Prov. 3.a. 5.c. Heb. 12.b. 13.

12 Clense (g) me O God, from my sins: from the heathenship, and from all ungodly being.

g Psal. 51.a.

13 O how presumptuous are the despisers! & the gain-sayers of thy holy Name?

14 How

14 How long must I (O God) endure thy reproach and thy adversaries.

CHAP. XVIII.

Psalme XIII.

A

1 O How long shall I yet suffer thee thou dissembling nature, which hast as it were honey in thy mouth: but there under
a Psal.140.a. Pro.5.a. Rom.3.b. (a) shewest thou forth thy poison, according to the nature of the Serpent.

2 Thou allurest forth my soul as to a
b Prov.5.7.a. life of sweetness: and embracest me (b) as with a faithful love.

3 Thou walkest before me in shew of a Lambe: thy wayes are laid forth, as if they led to a peace of good rest.

4 Thou risest up, as a light unto life:
c Isaiah 14.b. and among the impenitent, thou art as (c) a morning star, to the uprising of the day.

5 The sound of thy voice is delightful,
d Prov.2.b.5.a 7.a. (d) and thy speech seemeth very pleasant.

B

6 But thou art a false nature, which drawest the souls of men to thy own propriety or interest: and then thou shewest forth thy evil fruits, and rulest over them with thy good-thinking knowledge.

7 Thou

7 Thou fallest a roaring as a Lion (e) that would tear in pieces: and spewest out thy fiery flames as a Dragon. e 1 Pet. 5. b.

8 Thou destroyest as a Wolfe, and shewest there through thy robbing as a Thief (f) and so indeavourest thee as a Murderer to destroy my soul. f John 10. 2.

9 O God, Father, thou Almighty Lord, how long shall I be set with the wicked, and be judged or accused by them? How long shall I talk of their poison, and endure their false testimonies against me?

10 In all my ways where I go, they (g) lay their snares for me: and use all subtilty, to take (h) my soul, and to bring an accusation against it. C g Psal. 35. 7. 140. 2. h Psal. 38. b.

11 For in my presence many of them shew as if they were my friends, and account me for one of their kindred and brethren.

12 O God, make their dissimulation to be an abomination to me, and make me an enemy to them: poure out thy fierce (i) wrath on them, that they may flie farre from me. i Psal. 69. 79. 2.

13 That my soul may seek for her comfort onely in thee: and may be delivered from her plagues.

CHAP.

CHAP. XIX.

Pſalme XIV.

A

a Rom.7.c. 1 O Lord, take away the (a) inclination of my own will: and purge my heart from the offence.

b Heb.12.b. 2 Let (O Lord) no bitter (b) root grow in me, leſt envy take poſſeſſion in my heart.

3 But, O Lord, my God change my being, and refreſh my minde.

c Iſaiah 58.a. 4 For the taking on of my own (c) will, plant in me the ſubmiſſion.

5 Inſtead of perverſneſs and bitterneſs,

d 1 Cor.13.a. (d) plant thy nature of the love, and the vertuous being.

6 That I alſo, O Lord, may walk uprightly before thee, and ſhew thy mercy to

e Pſal.26.b. me, that I may tell it forth (e) continually, and for ever.

7 For I am faln down in ſins, and there is no comfort in my heart, for there is no power in me of riſing.

8 Therefore, O Lord, let thy grace ſhine on me, and help thoſe that are weak. For I am ſmitten down even unto hell.

f Job 7.a.10.b. Jer.15.20b. 9 And now is my ſoul afflicted: and I muſt (f) lament my untimely birth.

10 Be=

10 Because I am born upon the earth, such a disobedient one to thy truth.

11 Therefore, O Lord, consider that I am (g) brought forth in sin, yet will I love thy goodness: but without thee and thy power (h) I am not able to inherit any thing of thy goodness. g Psal. 51.a. h John 15.a. 2 Cor. 3.a.

12 All the intentions of my own counsel [or mind] are vain: and my own (i) thoughts meditate nothing but folly. i Isa. 55. 59.a.

13 There is no strength (k) nor understanding in me to do good: how shall I then, O Lord, be able rightly to turn unto thee. k Rom. 7.c. 2 Cor. 4.a.

14 Therefore, O Lord, consider me, and appear unto me in my misery. C

15 Turn me to thee through thy light: (l) then, O Lord, am I rightly turned unto thee? l Jer. 31.d.

16 And give unto me [such] a portion of faith: as I may through thee (O Lord) conquer the iniquity. D

17 For I have kept nothing by me) neither faith, nor spirit wherewith I may live.

18 For all my portion (m) which I have received of thy goodness, have I spent, wasted and continued upon strangers. m Luke 15.b.

19 And now seek I here and there, my feeding [or food:] but I find no comfort

n my ſoul among ſtrangers to my ſatiſfaction.

20 As I ponder of all this in my heart, then ſigheth my ſoul out of great diſtreſs.

D 21 Becauſe I periſh for hunger and thirſt in miſery: and that there is ſuch abundance of goods in the houſe of the Lord my Father.

22 When I conſider this, that I, (of my own accord) have wandred from thence, then ſuffereth my ſoul far greater ſorrow.

23 Foraſmuch now (O my God and Father) as I have conſumed all thy good gifts, therefore am I not worthy to be called after thy name.

24 But let me find from thee the favour of a ſtranger, and that I may ſtand in thy favour (as one of the meaneſt of the ſervants of thy ſervants) and that my ſins might be forgiven me.

E 25 For I (O Father) have dealt more unjuſtly with thy goods, then the (n) unfaithfull ſervant, which buried his talent in the earth which he received from thee.

n Mat. 25. b. c.

26 O God, I have yet done more unfaithfully with thy goods, for I have not done ſo well as to bury thy goods: but have made them away: and therewith committed unrighteouſneſs.

27 There-

27 Therefore I am ashamed of my self: and desire now (O God) nothing else from thee, but onely thy mercy, that thou wouldst pardon (o) mine iniquities, and blot out my transgressions. o Psal.51.9. Mat.6.b.

28 And that I may (p) walk in thy house among the meanest of thy servants, and might feed upon a morsel of thy bread. p Luke 15.b.

29 But now (O Lord) I lie down before thee (q) as a foot-stool of thy feet: and submit to thee in the greatest humility of my heart: receive mee, O God, into thy mercy. F q Psal.110.2. Esay 66.2.

30 Plant in mine inwardnesse (r) thy law, and write it in the minde of my thoughts: and hide not thy will from me. r Psal.40.8. Jer.31.d. Heb.9.10.

31 But take away from me the perverse minde and thoughts, which are against thee.

32 And guide me, O Lord, in thy truth (s) in the way in which thou wilt have me to walk. s Psal.25.8.27. 86.11.4.b.

33 And give then (O my God and Father) such an (t) heart and mind, in which I may live and praise thee. t Psal.51.b.

CHAP. XX.

Pſalme XV.

A

1 WHen I now for a long time confeſſed my ſins (before the Lord and his Saints) ſought for mercy, praying for comfort to my ſoul, and had ſuffered the chaſtiſing inſtruction in following after Chriſt in (a) his death of the croſs: and thus did manifeſt that I was humbled, and willing to all obedience: Then the goodneſs of God the Father appeared to me again; And I ſpake with great thankfulneſs in my heart and ſaid.

a Rom.6.a. Phil.2.a.

B

2 O well and happy is he which hungreth and (b) thirſteth after the righteouſneſs, and is no means enemy therein: and ſo (c) boweth himſelf under the rod of his God, and endureth his correction; And waiteth in (d) patience on the goodneſs of the Lord and his compaſſion.

b Matth.5.a.

c Prov.3.b.

d James 5.a.

3 For, behold, the puniſhment (e) laſteth onely for a ſhort time, which cometh to an end: but the mercy of the Lord, and his goodneſs (f) endureth for ever, and his love hath no end.

e Pſal.30.a. Mich.7.b.

f Pſal.103.b.

4 He forgiveth and blotteth out the ſins (g) of the people which turn unto him with all

g Pſal.32.85.a. 103.a. Ezech.18.d. Joel 2.b.

all their heart: for they meditate upon that which is holy and good, and learne also to practise that which is (h) right and reasonable.

h Gen.18.b.

5 Yea, thus the Lord turneth away his fury and displeasure from his Elect, and turns his wrath on his enemies, which must perish through his indignation as (i) chaffe and dust.

i Psal.1.a.

6 Therefore, O God, my soul (k) shall praise thee for ever, for thou seekest the life to the preservation: but the enemies of the life (l) must be brought to nothing.

C

k Psal.103.a. 104.a.d.

l Psal.21.a.b.

7 O Lord, how is thy Goodnesse and Mercy out of thy love so great! (m) that thou settest them free, who were taken and bound by others.

m Ezec.34.b.

8 And thou makest that good againe, which was spoiled and corrupted by another.

9 Againe thou (n) seekest and findest that which was lost by another even unto nothingnesse.

n Matth.15.c. 18.b. Luke 19.b. John 10.a.

10 Thou bringest (o) to right againe, that which was mis-led by another.

o Ezek.34.c.

11 Thou revivest that (p) which was put to death by another.

p Deut.32.d. 1 Kings 2.a. Job 31.a.

12 Thereby is known (O Lord) thy Almightinesse, for this (O God) is thy Love, Power and Mercy.

CHAP.

CHAP. XXI.
Palme XVI.

A

1 GIve thanks to the Lord with Hymns:
a Pfal.105.a. 106. for (a) Great and wonderfull is his mightinesse.

2 Where is there such a God as the God
b Deut.32.d. 1 Kings 2.a. Wisdom 2.a. of (b) Israel who maketh the dead alive, and delivereth his Elect, out of the (c) con-
c Pfal.30.a.86. 116.4. demnation and judgement of hell.

3 And bringeth them away out of all the straights of their enemies, to his ho-
d Jer.30.51. ly inheritance of rest and peace: according as he hath (d) promised and sworne of old.

B

4 For he is Potent who (e) killeth
e 1 King.18.21 29.a. Ecclus 47.a. Thousands and hath killed ten Thousand for to deliver his.

5 He riseth early against his enemies, which are oppressors of his, who out of
f Pfal.47.a. anguish call upon him for the injustice sake.

6 Therefore is the Lord a (f) King of all Glory: an over ruler of all Powers.

7 For with the Arme of his strength he taketh in the land, and treads down his enemies, as if they were loame or clay.

C

8 With his breath or wind, he (g) scat-
g Pfal.104.d. tereth them away, as if they were dust and chaff.

9 And

9 And he delivereth the (h) poor and miserable, which call upon him. h Psal.72.a.

10 Therefore is the Lord great & mighty a(i)King, and God in Eternity Allelu-ia, Allelu-ia. i Psal.47.39.a. 96.b.

CHAP. XXII.

Psalme XVII.

1 THerefore exalt our God and praise his holy Name. A

2 Because he hath taken the Kingdome, and the Scepter of his Kingdom is made manifest.

3 For the Lord is (a) become King, wherefore let his people rejoyce, a Psal.47.93.a. 96.97.a.

4 His Lord hath shewed power: his righteousness is become manifest.

5 His Spirit hath appeared like a light, and confirmeth his salvation for ever.

6 The same God hath renewed us in him, and given us a new understanding.

7 A new (b) creature hath he brought forth, the image of God, the upright righteousness. B b Ephes.4.c. Col.3.b.

8 Therefore the people speak with new tongues: the new song is in our mouth.

9 Lord, (c) wonderful are thy works: for thou hast done marvellous acts among us. c Jude 13.b. Psal.71.b.77.b. 136.a.

10 The

10 The evil that was in us, is now no where to be found amongſt us, that which we knew not in the death, is now apparent to us in the everlaſting life.

11 The ſinne is now, with us condemned in the ſinne (d): The righteouſneſſe is declared unto us in righteouſneſs.

d Rom. 8. a.

12 The death is now among us ſwallowed up in the death (e): the everlaſting life is come unto us in the reneuing of our lives.

e Hoſea 13. b. 1 Cor. 15. f.

C

13 The hell is judged or condemned in the (f) pit of hell: the heauen is shewed unto us in the heauenly being.

f Apoc. 17. 10. b.

14 The lye is come to shame: the Truth is riſen up unto us in the Truth.

15 The darkneſſes are gone into the bottomleſſe pit to the darkneſſes (g): the light hath illuminated us in the light.

g Pſal. 30. a.

16 The Idol is fallen in his Idolatry: the liuing God is become known unto us in the Deity or Godhead.

17 Therefore we confeſſe the majeſtie of our God, and the ſanctification of his people eternally.

CHAP.

CHAP. XXIII.

Pſalme XVIII.

1 O Lord, thou almighty God, Great and (a) Wonderful are thy Works. A

2 Righteous (b) and true are thy ways thou Prince and King of Saints.

3 Who ſhould not fear and love thee, O Lord, of life, and praiſe thy Name.

4 For there is no holineſs but thou: for thou only (O Lord) (c) art holy.

5 All people ſhall worſhip thee, in (d) thy preſence where thou becommeſt manifeſt in thy holy Temple. B

6 For thy righteouſneſs (e) are known, and thy holineſs inherited by thy people.

7 But not a holineſs by mens hands: but an holineſs which is from Eternity, and ſhall continue forever.

8 Therefore do'ſt thou (O Lord) remain a God for ever, a King which ſhall reign eternally. C

9 Thus are we now joyful in this portion, and ſing Heja, Heja.

10 Play to the Lord a new (f) ſong, and ſing Allelu-ja, Allelu-ja.

x Pſal. 139. b. Apoc 17. a.

b Pſal. 24. b. 119. c.

c 1 Kings 2.

d Pſal. 72. b. 87. a.

e Pſal. 98. a.

f Pſal 33. 96. a. 98. 104. a. d.

CHAP. XXIV.

Pſalme XIX.

A

a Pſal.48.b.97 Eſay 62.b.66. Zeph.3.b. Zach.2.b. 8.a.12.b.c.

1 REjoyce ye with joy, ye (a) daughters of Sion: and refreſh you, ye Citizens and inhabitants of the City Jeruſalem.

b Eſay 44.c. 49.b 65.d.

2 Shout now (b) with triumph, all ye Generations of Iſrael: And rejoyce you in all love the children of peace.

c Zach.9.a. Mat.21.a. John 12.b.

3 Behold, your King (c) appeareth unto you in meekneſſe: and he cometh

d Mat.25.d.

(d) with majeſtie.

B

4 For that he ſhould eſtabliſh you heire like in his Sanctuary for to poſſeſſe his Kingdome for ever.

e Jer.23.b. 25.d.30.c. Mat.4.a. Rom 2.a.

5 But to his enemies, (the reſiſters of the Love) (e) hee appeareth in wrath and ſeverity.

f Mat.25.d.

6 For to thruſt them from him, and to (f) ſhut them without his Kingdome eternally.

g Zeph.1.b.

7 For he will put a period (g) to iniquity, and caſt all falſhood and offencivenesſe

h Apoc.21.22.

out of his (h) Kingdome.

8 He will diſperſe the deceitfull thoughts: his life, diſpoſition, and nature he will bring to light.

9 He will eſtabliſh his Kingdome in peace:

peace: and the (i) peace of his Kingdome shall have no end. (i) Esay 9.2. Dan.2.c.7.b.

10 Behold, this is the spiritual Kingdome of Christ the heavenly King for ever. Allelu-ja, Allelu-ja.

CHAP. XXV.

Psalme XV.

1 Wherefore (O yee soules) (a) shout now in your God for joy, and let your mind rejoyce in his Salvation. A (a) Psal.95.a.

2 From whom you were turned away, and are turned to him againe.

3 Behold, that is the stone (b) which saveth you, the eternal God of Israel, who the hath made heaven and earth. (b) Psal.118.c. Esay 28.b. Mat.21.c. 1 Pet.2.a.

4 His anointing is at his right hand: out of his spirit of Salvation commeth faithfulnesse and Truth unto us.

5 That which he hath smitten and wounded, he hath (c) healed and made whole againe. B (c) Ezech.34.c.

6 He can (d) kill, and make alive again, he leadeth into hell and bringeth thence again. (d) Deut.32.d. 1 Kings 2.a. Wisd 16.b.

7 He thrusteth away and condemneth, as it were in cursing: he calleth to him againe in blessing as his deerly beloved.

8 He bringeth down to dust, earth, and ashes: He exalteth (e) again above all Cedar trees.

e Pſal. 107. 2. Luke 1. f.

9 He ſuffereth to fall into ſorrow, as if it were nothing, and as if he eſteem'd it not.

10 He maketh it glad again, and eſteemeth it more precious then Gold, Silver and and precious Stones.

C

11 Where is their ſuch a God, (f) as the God of Iſrael which moveth [or overſpreadeth] above all Heavens.

f Jer. 10. 2. Mich. 7. b.

12 He hath founded the earth upon his Word (g) the Firmament is compehended in him.

g Gen. 1. 8. Prov. 3. c.

13 Sun and Moon ſtand obedient to his commandment: all hearts of the living hath he in his hand.

h Pſal. 114. b.

14 He (h) doth all what ever he pleaſeth: he reſpecteth (i) no man, neither wiſe, nor ſimple.

i Mat. 22. b.

15 When he ariſeth, all muſt ſtoop to him, and fear his mighty hand.

16 He chaſtiſeth or rebuketh for a certain time: (k) but his goodneſs (l) endureth for ever.

k Pſal. 30. 2. Mich 7. b.
l Pſal 136.

17 Praiſe him all ye Kings, and (m) all ye Counſellors in the Land: fear his Majeſty all ye people.

m Pſal 148. b.

D

18 Yee that worketh Wonders among the Heathens, and taketh a delight in his Elect.

19 He

19 He hath a pleasure in the house of Israel, that he may plant the Generation of Jacob in righteousness.

20 He will not(n) for ever be angry with his people: their punishment shall not alwayes indure. n Esay 57.b. Jer 3.a.

21 He punisheth them for their sins; he saveth and justifieth them for his holy Name sake.

22 Hee will not forget his Covenant, that (o) he hath made with Abraham Isaac, and Jacob. o Psal. 105.a. Luke 1.f.g.

23 He will not forsake his mercy, which he hath promised by his Servants and Prophets.

24 Yet once again will hee move the Earth, (p) and gather his people together, (q) from all ends of the Earth, and be (r gracious unto them. E p Aggæ 2.a Heb.12.d. q Mat.24.d. r 2 Mich.2.b.

25 A new (s) covenant he will establish with them, he will give them a new name: (t) the everlasting free ones, the redeemed of the Lord. s Jer.31.d. t Esay 56.62.b

26 To whom the Law of the Lord, his Statutes and Rites, shall no more stand written in Tables of stone.

27 But God will write them in their hearts, in the innermost (u) of their minds, in the ground of faith after the manner of Father Abraham. u Psal.40.a. Esay 31.a. Jer.31.d.

28 Re=

28 Rejoyce yee then that have been rejected among all heathen.

x Psal. 47. a. 29 (x) Clap then with your hands, and dance then with your feet.

30 Make then your songs of joy at Sion: sing then Allelu-ja, (y) in all the streets and lanes of Jerusalem.

y Zach. 8. a. Tobit 13. a.

31 Then cast from you the mourning garment: for that is the end of your shame and contempt.

z Esay 61 b. a Psal. 81. 98. a. 149, 150. a. 32 Then put on (z) the ornaments of joy: sing, play, and (a) praise the Lord in triumphing.

33 Play upon Harpes, upon Lutes, upon Cymballs, Flutes, Taborz, Vialls, and upon all manner of Instruments with strings.

34 For then will God be your King, your head and onely Shepherd.

G

b Jer. 38. c. Zeph. 3. b. 35 No (b) sinne shall any more destroy you: no Prophets shall any more seduce you.

c Jer. 31. d. 36 Then shall you all (c) know the Lord your God, as also his Statutes and Ordinances.

37 Hope now thereon O Israel: the same shall come unto you all yee children of Jacob. Allelu-ja, Allelu-ja, Amen.

d Deut. 4. a. Esay 41. 44. 38 Give perpetual thanks to the great God of Israel, for besides him there is (d) no other God.

CHAP.

CHAP. XXVI.

THus hath the Lord who forsaketh not (a) Elect, likewise, not forsaken, his chosen servant H. N. in his misery, lamentation and prayers. For like as he bringeth his own even into the death, and (b) maketh alive againe, carrieth into hell, and bringeth from thence againe, permits the (c) enemy to carry away into captivity, and againe delivereth them out of the hands and captivity of their enemies; and exalteth or honoureth them among his living ones: So likewise the Lord delivered H. N. out of his misery, and out of the bonds of his enemies: and brought him also with Gladnesse (with his children of the Kingdome) againe to his most holy being, which is full of all pure beauty and heavenly riches: and revealed unto him the whole Tabernacle of his Sanctuary, and the requiring of the service thereof.

A

a Eccles 2.a.

b Deut. 12.d. Tobit 13.a. Wisd. 16.b.

c Baruch 5.a.

2 And H. N. praised and thanked the most highest, for the abundance of his mercy, because that he replenished him with all fulnesse of his godly understanding, and H. N. diligently endeavoured himselfe againe to the obedience of his Service:

And

And the Lord revealed all things to him in the understanding, that was needful for the children of men to know for their salvation.

B 3 And so in all these things that were revealed and given him to understand from the Lord, hee was very zealous and diligent (out of the revelation of God) to set down in writing the godly understanding, and the right knowledge thereof. Also for to describe the godly Testimonies (as far as the Lord revealed unto him, and might be profitable to the children of men) and to declare to the lovers of the Truth, and before all understadding (according to the true Being of Jesus Christ and his holy Spirit of Love) to publish the same in writing: And he hath done the same and (through the help of God) in some measure accomplished it.

4 But after that this ministration of the same godly Testimonies had had their forth-going thus for some years through H.N. (in writing and Printed Letters.) So were there some Writings of the same godly Testimonies come into the hands of Whoremongers, into the hands of Traitors, and into the hands of self-conceited wise ones, also into the hands of the generation of Cain, and of the false hearts

of

of the Letter-learned, whose (d) fore-fathers persecuted Christ, and his Witnesses, accused him falsly, and killed him. d Mat. 23. c. 26 Acts 7. f.

5 Which wicked generation of false hearts, have dealt most shamefully with the Writings of H. N. and the same testimonies of God: and have also out of their evil deeds manifested (e) the wickedness of their hearts: and that the good nature of Christ dwelleth not in them (f) but the false nature of Cain, who murthered his brother Abel: also the evil spirit of (g) Saul, who persecuted the holy Prophet David: and the envious heart of the Letter-learned, who (h) betrayed and killed Christ and his Witnesses. C e Luke 2. f Gen. 4. 2. g 1 Kings 18, 19 h Mat. 26, 27. Acts 2. 7 &c.

6 These wicked Generations of the said wicked Fathers have not rested to (i) accomplish the most horrid wickedness of their Fathers: but with their envious hearts have they (with great diligence) endevoured to resist the godly Testimonies of God, and his commiserating mercy, together with the love of the holy Spirit of Jesus Christ, and Gods elect Servant, with all false testimonies, lyes and reproach: So that they are most fearfully fain, against Gods commiserating grace [which he on the earth to the commiseration of all men (through his elect Minister H. N.) hath te-

i Mat. 23.

stisted, and published] and gainst the Love of the holy Spirit of Jesus Christ, into all blasphemie of God, and into contempt of his Truth.

D And these said false hearts likewise with the children of the Devil or the false Christians of the Devils School, have also with all manner of wickedness defamed H. N. (who yet was no mans enemy, nor contemned any man (in particular) for his religion: but heartily wished to all Religion urgers (that they might have the true light of life in the Lanthorn of their Service) hath loved all people (to the godliness in Jesus Christ) and behaved himself courteously to all men in all upright conversation) & have also secretly exclaimed against him to the Magistrate (when he was not there present) for a Seducer and Malefactor, when he was not heard, or not at all speaking with him (although he yet walked openly) very falsly accused him: and have also contrived a matter, [or charge] very cunningly with all subtilty, against Law and all Christian Ordinances, to the end that H. N. (through their accusation, and clamour) might by the Magistrate be prosecuted or rooted out: And thereunto the Magistrate condescended.

CHAP.

CHAP. XXVII.

1 BUt at the ſame time in the nine and A
fiftieth year of the age of H.N. (in the time of Maximillian the firſt, being made Roman Emperour, by vertue [or power] of the Electoral Princes of the Roman Empire and the German Nation) then ſought the Magiſtrate where H. N. dwelled in the Eaſt (through the falſe relations of the enemies of H. N. (and through the falſe ſlanders which they had ſpoken againſt him among the people) to lye in wait for H.N. for to lay him faſt in Priſon: And ſo with the conſent of the ſame aforeſaid Magiſtrate) was H. N. (in the ſame Land where he dwelled) very vehemently perſecuted. And many ambuſhes were laid for him, for to bring him into priſon. But the Lord ſmote them all with (a) great blindneſs, who were his enemies and perſecuted him: inſomuch that they could by no means apprehend H. N. a Kings 6 b.

2 Now when the Officers of the ſaid Magiſtrate, had uſed all their diligence, to bring H.N into their hands: then the Lord manifeſted his mercy and aſſiſtance to him, carried him (by the hand of his (b) Angels) openly before the eyes of his perſecutors away from that land without hurt: b Acts 12. 2. b.

And no man knew him, or could finde out which way he travelled.

a Mat. 5. 3 Now when H. N. (for the upright (a) righteousnes of God, and the Godlines of Jesus Christ, and because that he attested and published the same under the obedience of the Love) was thus (through persecution) driven away through the hand of the Lord) he travelled away before the eyes of his persecutors: notwithstanding they went very earnestly after him to several places, and his enemies made very diligent search after him, to find him out, nevertheles he kept on in his journey (in the way of Patience) towards another land, which the Lord shewed him, and wherein it should be more quiet and peaceable for him to inhabit.

Or escaped.

B 4 He was sometime also in his journey (through his persecutors and through all false aspersions, and undecent contumelies, which were cast after him) much perplexed and bnrthened: and that for the most part, because those which were Letter-learned, and did seem to be so wise: And to whom he had shewed all love and friendship, were yet so ignorant, blind, and misunderstanding, that they envied him, and unadvisedly resisted the (d) Truth of God: and shamefully despised the fulfilling of the god-

d Rom. 2. 8. 2 Thess. 2 b.

godliness in Jesus Christ; and undecently reproched the (e) holy Spirit of the Love of Jesus Christ: and also persecuted him with wicked hearts of (f) lying slanderous lips, whom they had most cause to love, for as much as hee shewed all love and all ministrations to the Godliness in full explanation to them.)

e Mat. 12.B. Heb. 18.c.
f Psal. 5 a. Jer. 9.a. Rom. 3.a.

5 And so in his travelling and sadness, H.N. took unto him to read the Psalms of David: especially that Psalm, which the holy Prophet David the anointed of the Lord, had formerly spoken, when (g) Saul (after the good Spirit of the Lord was departed, and was much disquieted with an evil spirit from the Lord) persecuted him: and sought to take away his life: and when he was betrayed by (h) Doeg the Edomite: and first he made his preface to the Lord, and said.

g 1 Kings 16.b. 18.b. 19.a.
h 1 Kings 22.b.

6 O Lord God (heavenly Father) how perverse and wicked of heart, have the (i) wise of the World alwayes been, who do not fear thee, O God, with an humble heart, nor walk uprightly before thee.

C
i Exod. 1. 3 Kings 22.c Mat. 21.23.

7 And how imbittered (k) and hardned of heart, and how bloud-thirsty in their spirits and minds, have alwayes been the Letter-learned, and also the urgers of ceremonial Services, who have not (O God) be-

k Acts 7.f

believed thee in the Word of thy holy Prophets, nor been obedient thereunto: And also all those who forsake the Doctrine of thy dear Son Jesus Christ, and (l) his humility and meekness, and have not learned the upright righteousness to the cleansing of their hearts, but framed and chose to themselves (out of the letter, counterfeit ceremonial services, and invented holinesses, and have neither known, nor received (m) the holy anointing of thy holy Spirit of the Love of Jesus Christ.

l Mat. 11.c.

m John 14 c,

n 1 King. 16. 18,19.

8 For like as Saul (n) (with his evil and restless spirit) envyed and persecuted thine anointed David (who walked uprightly, and without deceit before thee: and like as the false hearts, of the Letter-learned have despised, belyed, reproached, and with falshood defamed, and persecuted as evil doers and seducers, thy (o) holy Prophets, and thy (p) deare sonne (thine anointed Jesus) and his (q) witnesses, and had an intention to root them out: Even so (O God) this wicked Generation of the same wicked seed, and nature of the aforesaid false-hearts, have persecuted, reproached, and belyed me H. N. thy chosen servant because (O God) I love all people to the Godlinesse in Jesus Christ, And attest and set forth before them, thy commiserating

o 3 King. 22 c. Jer. 18. 2. 16.

p Mat 23. 26.

q Act. 4. 7, 9, 12 14, 16, 21.

Grace

Grace and Love, and the upright righteousnesse (r) and holinesse of thy beloved Sonne Jesus Christ, (out of thy holy and gracious Word and Spirit of Love) and call and invite them all thereunto: And they have resisted and (s) reproached also thy holy Spirit, whom thou now in these last times, hast sent to declare the Truth of thy Christ.

r Luke 1.f. Ephes.1.a.b. Col.1.e.3.b.

s Mat.12.c. Heb.10.c.

9 Therefore must I now also with thy Prophet David take up a speech against mine enemies, and persecutors, and utter forth the same against their wicked deeds: And will (O God) abase my selfe before thee: (t) glory in thee and thy Goodnesse: Supplicate and pray unto thee, and give thanks and praise to thee O God, for all the Goodnesse, which thou O heavenly Father hast bestowed on me H. N. thy chosen servant.

D

t Jo. 12.a.

10 And thereupon when H. N. had spoken these words before the eares of the most high, then he began this speech against his enemies out of the Psalme of David and said.

CHAP.

CHAP. XXVIII.

A

a Psal.52.

1 O Ye (a) Tyrants: why do ye boast because ye can do mischief? whereas the goodness of God endureth yet daily.

2 Your tongues follow mischief, and with lyes ye cut, as a sharp Razor.

3 Ye rathbr speak evil then good: and rather falshood then truth.

4 Ye willingly speak, all that tendeth to destruction with false tongues.

5 Therefore will God also confound and totally consume you, remove you out of his Tent, [or Tabernacle] and root you out of the land of the living.

6 And the righteous shall see it, and fear: and laugh at you, and say.

b Psal.49 2.

c Ecclus 5.2.

7 Behold, (b) these are the men, that held not God for their comfort: but trusted onely in their (c) great riches: and were mighty to do mischief.

8 But I shall continue as a green Olive tree, in the house of God: for I trust in the goodness of God constantly and for ever.

9 I thank thee (O God) for ever: for thou art able to do it: I will relie on thy Name, for therein have thy Saints joy.

d Psal.84.

10 Help (d) me (O God) through thy Name:

Name: and let me have justice through thy power.

11 Hear (O God) my prayers: hearken to the voice of my mouth.

12 Proud men set themselves against me, and Tyrants lay wait for my soul, and have not God before their eyes.

13 Behold, God standeth by me: the Lord supporteth my soul. B

14 He will reward the wickedness of mine Enemies: (e) cast them out through thy faithfulness. e Deut. 32. d.

15 Then will I (O Lord) bring unto to thee an offering of joy, and thank thy name, because it is so comfortable.

16 For thou delivered me out of all my misery, so that mine eyes see their desire on my enemies.

17 Deliver me (f) my God from mine enemies: and protect me from them that set themselves against me. f Psal. 59. 2.

18 Deliver me from the evil doers, and help me from the bloody men.

19 For behold (Lord) they lie in wait for my soul: the strong ones gathered themselves against me, without any crime or misdeed of mine.

20 Their (g) doctrine is meer lies: they persevere in their pride: they preach meere cavils, gain-sayings, and detractions. g Psal. 59. 1.

21 They think to extinguish him that is simple (n) and are diligent to lye: give fair words, but they curse in their hearts.

h Pſal.62.2.

22 But my soul waiteth upon God alone: for he is my hope.

23 For they have opened their (i) wicked and false mouthes against me, and speak against me with false tongues.

i Pſal.119.2.

24 They speak every where poisonously against me, and fight without a cause.

25 Because I love them, therefore are they against me: but I do pray.

C

26 They requite me evil for good, and hatred for love.

27 Lord (O God) (k) heare my voice in my complaint: preserve my life from my cruel enemies.

k Pſal.64.

28 Hide me from the gatherings of the wicked: from the multitude of evil doers.

29 Which whet their tongues as a sword: they aime with their poisonous words as with arrows.

30 Secretly (l) to shoot at the upright: hastily they shoot at them without fear.

l Pſal.11.2.

31 They are bold in their evil attempts, and say, how that they will lay snares, and say, who can see it.

The policy of all oppoſers of the Truth of God.

32 They invent deceit, and keep it secretly: they are destroyers and exercise falshood subtilly.

33 But

33 But God will ſuddenly ſhoot them, that woe ſhall come upon them: their own tongues ſhall overthrow them, and he that beholds them ſhall deride them.

34 And all men that ſee it, ſhall ſay: God hath done this: and ſhall perceive that it is his work.

35 But the Righteous ſhall rejoyce in the Lord, and truſt in him: and all upright hearts ſhall glory thereat.

CHAP. XXIX.

1 I Thank thee, O Lord, and King, and praiſe thee, O God, my Saviour. A Ecclus 51.

2 I praiſe thy Name, that thou art my helper and protector.

3 For thou haſt preſerved my body from deſtruction, and from the ſnares of falſe treacherous tongues and lying lips: and thou haſt helped me againſt mine enemies.

4 And according to thine abundant mercy, thou haſt delivered me from the roaring of them which would devoure me: and out of the hands of ſuch, as ſought after my life: out of many ſorrows which had ſurrounded me, and out of the middeſt of the fire, that I ſhould not be therein conſumed.

5 Also out of the depth of Hell, and from the false prayers and lyers; and also hast delivered me from the King or Magistrate, and from the unrighteous judgement of false tongues.

6 I was nere to death, and my life was almost going down to Hell; for I was compassed about on every side, and there was no man to help me.

7 I hoped indeed for the help of man: and behold there was none.

E 8 Then I remembred (O Lord thy mercy, and how thou hast helped constantly: & how deliverest all those which wait upon thee, and releasest them out of the hands of the heathen or uncircumcised.

9 Against their fierceness I prayed unto God, and intreated for deliverance from death: and called to the Lord my Father and Ruler, that he would not forsake me in my trouble, for the proud have lifted up themselves, and when I had no hope.

10 I will praise thy Name continually, and I honour and give thanks unto thee: for my prayer is heard, and thou hast delivered me from the destruction, and from all evil.

12 Therefore will I (O Lord) thank and praise thee, and extol or magnifie thy Name.

13 When

12 When I was yet but young, and before any errors took hold to seduce me, I very earnestly sought for wisdom in my prayer.

13 I went therefore into the Temple, and here, even until the last: and she was unto me an early ripe Grape.

14 My heart rejoyced in the wisdome, and I went presently in her way: and thus from my youth I sought after her. C

15 I hearkned, and inclined my ears after her, and took her to me, or united me with her.

16 Then found I much wisdome, and through her I increase greatly, and praised him who gave me wisdome.

17 I was resolved to do accordingly, and to endeavour carefully after the good: and I was not there at ashamed.

18 I wrested there after with all my heart, and was diligent to do accordingly.

19 I lifted up my hands to Heaven, and my soul was enlightned through the wisdome; that I knew my follishnes.

20 I ordered my heart to wisdome, and found her pure in all things: and I joyned in all things: and I joyned my heart with her, even from the beginning.

21 Therefore shall I not be forsaken, for my heart exceedingly longeth after her:

And

And therefore also have I obtained a good Treasure.

22 For the Lord hath given me through her, a new tongue, that I, with her, should praise him.

D 23 Come hither to me, ye that are unlearned, and assemble you to me, in the house of instruction: and what you want that may ye learn, if your souls be very thirsty after it.

24 Behold, I have opened my mouth, & teach: therefore come now and buy wisdome for your selves: for as much as ye can have her without money: and bow your necks under her yoke: and be instructed: for she is now found neer at hand.

25 Look on me: how I have had for a little time labour and trouble: and have found a great comfort.

26 Therefore embrace the doctrine of wisdom as a great treasure: and keep her as a great heap of gold.

27 Rejoyce in the great mercy of God, and be not ashamed to praise him.

28 Do what is commanded you, whilst ye have time, and he will well recompence you, in his time.

CHAP.

CHAP. XXX.

1 IN the 65 year of the age of H.N. in the 12th moneth of the yeer, (in time of Maximilian the second was made Roman Emperor, by the power of the Electoral Princes of the Roman Empire, and the German Nation) the Word of Lord came to H. N: and said. A

2 H.N. Arise, and be diligent to perform thy journey towards the land which will be convenient & peaceable for thee to dwell in, and conceal thy self very carefully from thy despisers: and keep thy self apart for a time from thine acquaintance and friends, according to the flesh: especially from those with whom thou hast (outwardly) most friendship.

3 But from thy despisers, and from the lascivious whoremongers & from all slanderous Traitors, accusers, and false censurers of the testimonies of the holy Spirit of my Love, together also from all impenitent ones, which have heard the same testimonies, and do not obediently take to heart (to the reforming of their lives) the requiring of my holy and gracious word: but have their conversation with the light-

minded and

and mockers, and with the enemies of my houſe of Love, and from all perjured and unfaithful ones which will not repent, Thou ſhalt (as much as poſſible thou mayeſt) wholy and altogether ſeparate: And ſhalt keep thy ſelf altogether ſeparated from ſuch ſo long as they do not obediently humble themſelves under my gracious word, and miniſtration of Love, and bear not ſorrow for their ſins, neither confeſs, nor repent. And ſo proceed in thy journey till [thou commeſt] to another land that I will ſhew thee, which is full of bleſſing: which I have prepared from the beginning, for my (a) choſen ones, with abundance of all my riches, to (b) a land of reſt and peace.

a Mat. 25. d.
b Heb. 3. b. 4. a.

B

4 In which land it will be very convenient and peaceable for thee to dwell in, & all thoſe which love my gracious word and ſervice of Love (unto Obedience) and bring forth ſincere fruits of repentance, likewiſe all thoſe which deſire to aſſemble with thee, to the gracious Throne of my Majeſty, & have faithful hearts, and do mind righteouſneſs and Love; will indeed willingly follow thee, and be joyned to the requiring of my Teſtimonies and obedience, for to become (c) one in their heart and minde, in me.

c John 17. c. Acts 9. c.

5 They

5 They shall likewise, (for to come into the same land, and there to have their walking in thy fellowship) willingly heare and believe, the out-flowing words of thy mouth or of the Elders in the houshold of Love, and will obediently perform the requiring thereof.

6 Therefore thy journey also and the way of thy Passeover to the same land, (as a preparation to the (d) new birth in Jesus Christ) shall continually be kept in remembrance, and plainly declared, shewed and proposed to the lovers of the Truth, and the upright Righteousness, and be thus passed through by the On-comming Elders, to the end that all those (who are inclined to the new birth in Jesus Christ, and desire to have their fellowship with thee, and with the Elders of the houshold of Love) pass through the same way of preparation, to the entraunce of the (e) same good Land, and to the new Birth in Jesus Christ, uprightly, and obediently, with an upright understanding of the Truth, and that they might be assembled to thee, and thy heart and mind, in my hereditary land of rest, and of peace) And should not erre through their good thinking opinion) nor yet suppose themto be therein before they be gone through the same way of the Passe-

d John 3.b

e 4 Esd.4.3. Mat.7.b.

over, and in any wise not deceive themselves.

C 7 And when thou thus separatest thy self (for an example or glass to all good willing hearts unto the righteousness) from thy kindred after the flesh, (for a time) and betakest thee to the journey, then shalt thou not separate thy self, nor by no means esteem thy self severed [or disjoyned] from the Ancients thy fellow Elders in the Family of Love; nor from the faithfull ones: but take advise, keep friendship and all loveliness with them even to eternity: For of them shall travel with thee 24, and they shall be called unto me * Nazaræans (f).

f Numb. 6.
* Separated, crowned, sanctified.

8 Further there shall travel with thee four of the chiefest Seraphims in the household of Love, who shall alwayes be about and with you to the preservation of you all.

Burning, or fiery.

9 Behold, with these four and twenty Elders, and the four chiefest Seraphims, which I have ordained or joyned to thee, shalt thou travel forwards till that thou commest into mine holy land of the living, (g) where there are no buildings of men.

g 4 Esdras 10.

10 Thou shalt also out of all the testimonies of thy scriptings which thou hast published, take of each one with thee, and bring it with thee into the holy land of the living: For there shalt thou with the said Elders,

(through

(through the light of my wisdome) renew all the said testimonies of thy Writings, to make them more plain to the understanding: and also testifie the same in fuller explanation, and write them again more distinctly.

11 For the Whoremongers, and the Adulterous generation, as also the earthly and fleshly minded, and the enemies of my houshold of Love have out of the testimonies of thy former Writings judged many sentences very unjustly, to their own seducing, therefore shalt thou now renew them all, in a more plain declaration, and bring forth and publish the same to the wel-willers of my Love.

12 There shall also be renewed to all those (with the same declared testimonies to the upright knowledge of the requiring of my word & service of Love and of the entrance to the upright life) namely, unto such who (out of a good intention) apply them to the testimonies of thy Writings, and have not rightly understood nor observed the requiring thereof, and therefore have not shewed the upright obedience to their requirings, nor performed the first School-rule of the Christian Doctrine of the Service of my Love, yet notwithstanding are well inclined, to bring forth upright fruits of repen-

D

over, and in any wise not deceive themselves.

C 7 And when thou thus separatest thy self (for an example or glass to all good willing hearts unto the righteousness) from thy kindred after the flesh, (for a time) and betakest thee to the journey, then shalt thou not separate thy self, nor by no means esteem thy self severed [or disjoyned] from the Ancients thy fellow Elders in the Family of Love; nor from the faithfull ones: but take advisit, keep friendship and all loveliness with them even to eternity: For of them shall travel with thee 24, and they shall be called unto me * Nazaræans (f).

f Numb. 6. * Separated, crowned, sanctified. Burning, or fiery.

8 Further there shall travel with thee four of the chiefest Seraphims in the household of Love, who shall alwayes be about and with you to the preservation of you all.

9 Behold, with these four and twenty Elders, and the four chiefest Seraphims, which I have ordained or joyned to thee, shalt thou travel forwards till that thou commest into mine holy land of the living, (g) where there are no buildings of men.

g 4 Esdras 10. f

10 Thou shalt also out of all the testimonies of thy Writings which thou hast published, take of each one with thee, and bring it with thee into the holy land of the living: For there shalt thou with the said Elders,

(through

(through the light of my wisdome) renew all the said testimonies of thy Writings, to make them more plain to the understanding: and also testifie the same in fuller explanation, and write them again more distinctly.

11 For the Whoremongers, and the Adulterous generation, as also the earthly and fleshly minded, and the enemies of my houshold of Love have out of the testimonies of thy former Writings judged many sentences very unjustly, to their own seducing, therefore shalt thou now renew them all, in a more plain declaration, and bring forth and publish the same to the wel-willers of my Love.

12 There shall also be renewed to all those (with the same declared testimonies to the upright knowledge of the requiring of my word & service of Love and of the entrance to the upright life) namely, unto such who (out of a good intention) apply them to the testimonies of thy Writings, and have not rightly understood nor observed the requiring thereof, and therefore have not shewed the upright obedience to their requirings, nor performed the first School-rule of the Christian Doctrine of the Service of my Love, yet notwithstanding are well inclined, to bring forth upright fruits of repen-

D

tance) to the intent that to every one, who will permit himself to be renewed, and repenteth, the truth of my word may be known: And the Whoremongers and impenitent ones, or any of the enemies to the house of Love, should understand the (h) of the godly sayings.

h Mat. 11. c. 13. b. 1 Cor. 1. b.

13 I will yet also reveal unto thee in the land of the living, many of my wonderful works, and will give thee to understand yet [illegible] many mysteries.

14 I will also declare and shew unto thee the appearing of my Glorie, the (i) glorious comming of my Christ, and the Resurrection of my Saints, among the right believers, and obeyers of my word or Christ: and also how the right beleevers and obeyers, shall be renewed in their (k) spirit and mind, in this same day of (l) my righteous Judgement, and how the same renewing in the inward man, is the true accomplishing of the Priestly Office of my Christ under the obedience of the Beliefe: And how also in accomplishing the same, The said Priestly Office reacheth into the obedience of my Love, & to the inheriting of the spiritual & heavenly riches of the holy spirit of my Christ.

i Mat. 24. 15. Acts 1. b. 2 Thess. 1. a. Titus 2. b.

k Rom. 12. a. Ephes. 4.

l Acts 17. d.

F

15 And thereupon H. N. prayed and thanked the God of heaven for his great mer-

mercy and compaſſion, and for his righ-
teous judgement at the laſt time: And
called to the Lord and ſaid.

16 O my Lord and God, now reveal
unto me alſo which way I ſhall travel on,
with thy choſen Saints & chiefeſt Elders
in thy Family of Love, and with thy ho-
ly Teſtimonies of our writings, to per-
forme thy holy will, and to come to thy
holy land, of which thou haſt told me,
and alſo that I might doe as thou haſt
commanded me.

17 Then ſaid the Lord to H.N. the ſame
way of the * ſuffering of my Chriſt, and
of all my Saints, (whereiu thou now al-
ſo walkeſt) thou ſhalt goe on to travel
through it; and from the ſame way ſhalt
thou not turne thee (m) neither to the m N8mb. 20 b.
right hand nor to the left, for the ſame way
is the true way (n) to my holy land of the n 4 Eſd. 7 b.
living; where no (o) manner of building Mat. 7. b.
of men are found, o 4 Eſd. 10. f.

18 Therefore travel on in the ſame, even
as I have told thee: and in the paſſing over
the ſame, take good heed to the doctrine of
my truth, the true preparation to the en-
trance of my land of the living. For ſo in
the fulfilling of the ſame way, thou ſhalt
find thy ſelfe in the holy place; wherein I
the Lord dwell, live and raigne eternally.

19 Be

19 Be of good courage in the same way of thy forth-going, for in the same way shall, nor can any selfishnesse nor humane conceited wisdome or subtiltie follow thee, nor by no meanes endamage thee.

20 And although they would seemingly travel thorow with thee the same way, yet shall they not be able, but shall fail therein, and become unbelieving, and so (through their stumbling or dislike) turn aside therefrom either to the right hand or the left.

F

21 But whosoever proceedeth in the same (p) (till to the end) constantly, and faithfully, and (q) forsaketh all for my sake, and simply and faithfully in the requiring of the obedience of my service of Love) followeth thee, will I, (through my holy and gracious Word and Service of Love) lead them rightly, into my holy land of the living, and not (r) remember their sins, nor their stumbling and falling any more.

p Mat. 10. c. 24. b. Heb. 3. 14. a.

q Mat. 16. 19 c. Luke 9 14. c.

r Jer. 31. c. Heb. 8. 10. b.

22 Therefore, endevour thee diligently with these my holy-ones (which I have set before thee and with the godly testimonies of thy Writings to accomplish more and more the forsaid way of Patience.

23 Likewise consult thou not with the (s) flesh or bloud of men, nor with any mans craft or subtilty, but travel upon the (t) belief

s Gal. 1. c.

t Heb. 11. a.

liek or trust of my word till thou with the four and twenty Elders, and four chiefest Seraphims, be come to the holy place, where I shall reveal and shew unto thee my heavenly workings, where no (t) works of man can remain standing. t 4 Esd. 10 f.

24 For there in my Inheritance of the living will I give thee an heritage forever. And confirm thee also in the Testaments of the holy Fathers (Abraham, Isaac and Jacob) to the end that thou mayest administer the same Testaments (u) to the death of the sin, and till to the life of the righteousness among the believers of my gracious word, and that then, all they also may be confirmed in the same Testaments and be made heirs with thee in my hereditary land of the living, and so know and understand, that my testaments of the holy Fathers, are not administred forth of the knowledge of men, according to their conceiving: but (x) out of my true being, according to the requiring of my gracious word and service of Love. u Rom. 6. b. x Isaiah 1. c. Mich. 4. a.

25 That also my Inheritance of the livings, is not like unto the earthly Inheritance of the dead, nor my life and joy to the the earthly life, nor to the joy of the earthly man, nor my mind: and (y) meaning, to the thoughts and meanings and plausible conceiving of men. y Isaiah 55. a.

G

26 But

26 But all these words which the Lord did speak to H.N. he laid up in his heart for to do accordingly, and he took himself to his journey (according to the requiring of the Word of the Lord) with the 24 Elders and the four Seraphims, and with the godly testimonies of his Writings.

27 And in this our travelling forward into the hereditary land of the living, we were seven times seven dayes, that is nine and forty dayes.

28 And in this our journey in (all these nine and forty dayes) we eat (z) no kind of food or creature, which had any breath of life in it self, or had received any.

z 4 Esd. 9 c. 12 f.

29 Neither did we drink in all this same time of our travel any (*) wine or strong drink for to rejoyce our hearts, nor to refresh our minds, that we might not forget diligently to apply our selves to our journey.

* Numb. 6. 2.

CHAP. XXXI.

In this Chapter is plainly figured forth and declared the true preparation of the believers of the Word, to the Passeover of the new birth in *Jesus Christ* and to become profitable and meet Elders and Mi-

Miniſters of the Word in the houſhold of the Love of *Jeſus Chriſt*.

1 NOw the beginning of our journey to the accompliſhment over of the way of our paſſage to the heritable land of the living came thus to paſſe. A

2 Firſt of all therefore we gave up our ſelves to travel forward * to the ſervicableneſſe) we earneſtly endeavoured us willingly and obediently, out of intire Love, to fulfill the Lords will and all (a) righteouſneſſe: and remembring the Law of Moſes the (b) ſervant of the Lord, which the Lord commanded him on the mount * Horeb, we gave our ſelves and all that was in our power, wholly over (as a free willing offering) to the Lord and his gracious word: and committed our heart and mind (to obedience) unto the ſame gracious word and his requiring: And preparing our (c) ſoules for aſſaulting, we prayed the Lord which dwelleth in the heavens.

* Or Gods miniſtry.

a Mat.3.c.

b Mat.4.b.

* The mount *Horeb* is the requiring of the obedience in the Laws & Ordinances of the Lord.

c Ecclus 2 a.

3 And this (with willing hearts) we undertook our journey forward (like as the Lord had ſaid to us. And travelled the the firſt ſix dayes upon the aſſurance of promiſes of the Lord) with cheerfull

minds, and we had in all these fiue dayes of our trauel no kind of griefe nor assaulting, and we came on the first birth day to the *view of the vpright Righteousnesse as to the Glasse of the same Righteousnesse. In which Glass is represented vnto vs (d) the vpright Righteousnesse, before God and man: vnto which the man was created (e) from the beginning, and is, in his estranging from God, called and inuited thereto through Jesus Christ.

* Beholding

d Luke 1. f. Ephes. 1. a. 4. c.

e Gen. 1. c. 2. a. Wisd. 2. c.

4 In the same Glasse, was also represented to vs the vnrighteousnesse or sinne, (f) whereby the children of men estrange themselues and turn away from God and his truth deal deceitfully one with another.

f Isaiah 59. a.

5 There was also figured forth, vnto vs, the right confession of sinnes, and (g) the vpright fruits of repentance, which all sinfull men ought to bring forth, and also earnestly to endeauour themselues (in reforming their liues) vnto the vpright righteousnesse.

g Mat. 3. a. Luke 3. a

6 Now when all this was thus represented vnto vs, we were very earnestly carefull to haue a right regard on the vpright righteousnes, & also of the vpright fruits of repentance, and amendment of life, That we might keep all that in our hearts, vnto a fruitfull life in the same vpright

upright righteousnesse.

7 And therefore, that we might alwayes uprightly endeavour our selves to all this, so gave we our selves continually thereto, into a good watchfulness namely, into the (h) true Beliefe and Hope to the Righteousnesse, and into the (i) bewailing and confessing of sinnes unto an amendment of life.

h Heb. 11. 1 Pet. 1. b. c.
i Mat. 3. a. Luke 3. 13. a.

8 And being in all friendship received by the Belief and Hope to the Righteousnesse, and by the contrition for, and Confession of sinnes to the amendment of life, and endevoring, and wholly submitting our selves to their will and requiring, we rested with them the first seventh day.

9 The first day thereafter (next to the first seventh day) we travelled forward on our way, and rested us not in all the other six dayes of our journey, to do our work and diligence, and to inable us uprightly (in the Beliefe and Hope to the Righteousnesse, and in the Bewailing and Confessing of the sinnes to the amendment of life) to exercise our selves in the understanding, and to be instructed and taught in all these uprightly and according to the Truth. And so we came on the second sixth day to the Teaching of the Righteousnesse, In which Teaching we were fundamentally taught

B

and rightly instructed in the upright righteousness and in the Belief and Hope to the same, and in the upright bewailing and confessing of sins to the amendment of life.

10 And that we might rightly and obediently endevour us to the same doctrine and instruction, so thereupon gave we our selves continually to a good * observation, namely, into (k) the Delight to do the will of God, and in the Freewilling obedience.

* Watchfulness.
k Psal. 40. a. Heb 8. 9. b.

11 Being most friendly received of the Delight to do Gods will and of the Freewilling obedience, and endeavouring and wholly giving over our selves to their will and requiring, we rested with them the second seventh day.

C

12 On the first day following, next to the second seventh day we went on in our journey, and we rested us not in all the third six dayes to do our worke or endeavour, and with diligence to exercise our selves, in the delight to do the will of God, and in the Free willing obedience, and to perfoyme or to accomplish, (l) all righteousnesse, even as we were instructed and taught by the Elders in the doctrine of Righteousnesse.

l Mat. 3. c.

13 In which exercising in the delight to do the will of God, and in the free willing obedience to accomplish all Righteousnesse

nesse, we were (in all the three six dayes of our travel) strongly (m) assailed with divers manner of false humane * desires (for to doe the will of the flesh) and with all selfe willed obedience, (for to performe mens opiniated or good conceited Righteousnesse) And so wholly to withdraw us from the delight to doe the will of God, and from the willing obedience, to accomplish all Righteousnesse, and from the doctrine and instruction of the Elders in the Godly understanding unto the upright Righteousnesse.

m Ephes. 6.c.
James 1.a.b.
* Or tempted
* Or lusts.

14 For we did in all these third six dayes of our journey all our best indeavour and earnestnesse to overcome the assailing of the averse desires, against the desire to do the will of God, and the disobedience against Gods requiring, together with the false selfe will'd obedience, and with the free-willing obedience unto Gods requiring) to be preserved there from (n). And humbly praying to the Lord for it, we came on the third sixth day, to the right Fasting and Praying, In which Fasting (o) and Praying, we observed, how that men through the right (o) Fasting and Praying, and through the constant [or earnest] willingnesse to the good life) delivered from all false lusts or desires, and from

n Ecclus 2.a.
Gal.6
Mat 22.
o Mat.17.c.

p Deut. 6.10.a. Mat.4.b. from all selfe-willed inclinations to (p) serve the Lord alone in his upright Righteousnesse and holinesse.

15 And that we might uprightly endeavour thereunto, and overcome all that, which is against the will of the Lord and his Righteousnesse, And (with the will of the Lord and his Righteousnesse) obtaine the upper hand there against, we gave our selves continually into a good observation: namely, unto the (q) fasting and forbearance, of all that the flesh lusted after, and that which the man selfishly conceived, and into the hunger (r) and thirst after the Righteousnesse.

Or watchfulnesse.
q Gal. 5.b. 1 Pet. 2.b.
r Mat. 5.a.

16 And being in all friendship admitted by the fasting and abstaining from all that the flesh desired and the man selfishly conceived, and the hunger and thirst after Righteousnesse, and earnestly endeavouring, and wholly submitting us to their will and requiring, we rested with them on the third seventh day.

D 17 The first day to it (next the third seventh day) we travelled on our way: and rested us not, in all the fourth six dayes of our journey, to performe our labour,

or

or industry, and (with all our diligence to fall and abstaine from all that the flesh, and the mans good conceiving lusted after, and became also very hungry and thirsty after the Righteousness; for to obtaine the same, and that it might everlastingly remaine stedfast upon the (s) earth. s. 2 Pet. 3. b.

18 In which fasting and absteining, hungring and thirsting, wee were (in all the fourth six dayes of our travelling) most vehemently assailed [or tempted) with all manner of things which the flesh lusted after, and which the man conceived to be good, and wherein hee loved his own life: and withall manner of undecent food (for to esteem the same free for the believers) to eat or feed upon, so in all the fourth six dayes of our journey, wee most humbly besought the Lord (in fasting and absteining, and in hungring, and in thirsting) that he would keepe us, from all deceitfull, or sweet tasting-lusts of the flesh, and the Mans good-thinking, that wee yet might alwayes (c) in the fasting and absteining from the lusts of the flesh, and wherein the man loveth his owne life, and in our

c Mat. 16. Gal. 5. b. 1 Pet. 2. b.

t Mat. 5. 6. our hungring and thirsting (t) after the Righteousnes) remain stedfast unto the end, and at no time to live after the lusts of the flesh, nor the Mans selfe will, nor take on or choose any false righteousnesse, according to the good-thinking of men: And thus we came on the fourth sixth day into a Straightnes, in which Straightnesse we perceived that the way to the upright life (which men goe thorough or passe over in fasting and abstaining from all selfe lusts, and selfe minded life of men, and in hunger and thirst after Righteousnes) is (u) very narrow and straight: especially for those which are turned to themselves, and have placed their love and pleasure upon their own life.

u 2 Esd. 7. 8. Mat. 7. b.

19 Notwithstanding that we full well perceiving that to pass through the straightnes is an narrow Gate, and small Path, yet wee feared not its passage: but instantly betook our selves to a good observation, namely, (x) Heavinesse of heart and in Sorrowfulnes of the mind to accomplish the way unto the life uprightly.

x Mat. 16. Luke 12 d.

20 Of this heavinesse of heart, and per-

perplexednesse of mind, for to pass through the way unto the life uprightly, we were (in our sighing and praying to the Lord) very willingly received: and obteined of them a good promise to our comfort. For through the Elder Nehemias, we were told (to our comfort) that we should in no wise fear: but remember in all our heavinesse and sadnesse. That all those which desire to draw nigh to the living Godhead, and will be united with him in the heritable land of the living, must enter through many (y) tribulations, straightnesses, and sadnesse into the heritable land of the living, and into the Kingdome of the God of heavens. And comforting us in this saying, and earnestly endeavoring, and wholy submitting our selves to the will and requiring of heavi-mindednesse, and perplexednesse of thoughts to pass through uprightly the way unto the life, we rested together with them on the fourth seventh day.

y Act. 14. c.

21 The first day to it (next to the fourth seventh day,) we travelled forward on our way, and rested us not at all in the fifth six dayes of our journey, to performe our labour or watchfulnesse, and in all our heavinesse E

vinels of heart, and encumbrance of mind, we (in sighing and praying unto God) remained constant till to the end (z).

z Mat. 10.c. 24.b.

22 In which heavinels of heart and encumbrance of mind, to passe over the way to the life uprightly, we were (a) exceedingly assaulted, with all *light-mindednesse [or inconstancy] and carefulnels about worldly and corruptible things, and with the love of the flesh to joyn our hearts thereto, and that we in all light-heartednes, and with confidence in worldly and corruptible matters rest our selves pacified, forgetting heavy-mindednels, and the carefulnels of the Godly life, and (in respect of the love of our own lives) should accept of all worldly wisdom, light-heartednels, and foolish joys, or good thinkings, to our releasing from the same perplexitie [or heavinesse.]

a Wisd. 2.b.
* Or tempted.
* Or inconstancy.
* O. cumbersomnes.

23 Which *assaulting, we all the fifth sixth days of our journey (in sighing and praying unto God) patiently indured, and always readily inclining us for to pass through the small (b) or narrow way to the entrance of the godly life: (in all obedience of the requiring of the gracious Word, and his

* Or temptation.

b Mat. 7.b. Luke 13.c.

his ſervice of Love) and (c) till the end to remain ſtedfaſt therein. And ſo we came on the fifth ſixt day into the Perſeverance in the ſame * Heavineſs, In which Perſeverance we obſerved the upright * Conſtancy in the obedience of the Gracious Word of the Lord & his * divine Worſhip, uprightly to paſs the narrow way to the vertuous life: without hurt and hindrance, and enter into the Good and Godly life.

c Mat. 10. 24. b.

* Or perplexity.
* Or ſtedfaſtneſs.
* Or God-ſervice.

24 And for to endeavour us more perfectly to the ſame Conſtancie, we betook our ſelves continually in a good Watchfulneſs, namely, to a forgetfulneſs of all what is forſaken, and to a Remembrance of the Good Life, which is to be travelled after.

d Pſal. 45. b. Deut. 33. a.

25 Of the forgetting of all that which is forſaken, and of the remembring of the Good Life which is to be travelled after, we were in all friendly manner received: and uprightly endevoring us, in the forgetting it all that was to be forſaken, and in the remembring of the good life which ought to be wholy after, and wholy ſubmitting to their will and requiring, we reſted together with them on the fifth ſeventh day.

26 On the firſt day to it, next to the fifth ſeventh day we travelled on in our journey, and ceaſed not in all the ſixt ſix dayes of our travelling to perform our labour and diligence,

gence, totally to forget it all, that which men are to forsake in respect of the good (or vertuous) life. And thus were we carefully mindful of the good life, that we travelled after, that we might (with upright renewed hearts and minds) enter into the same good [or vertuous] life.

27 In which forgetting of all that is to be forsaken, and in remembring of the good life that ought to be travelled after, we with all unprofitable and unedifying things (which men ought to forsake, and to let in to the silence of oblivion) and withall those things, which we for the good life's cause had forsaken, and departed from, we were very vehemently tempted, to remember and to take on the same again: And to set all our comfort of life and welfare thereupon according to the flesh.

28 For the corruptible things, and the taking on of all these things, whereto the natural minds & thoughts, & the destructionable lusts of errors, of the unrepentant & unregenerate men do incline, were * represented (or figured forth) in all our labour or travel (in all the sixth six dayes of our iourney) as upright things (which rightly belong to the good & upright ones, in propriety to possess, & in freedome to enjoy before our good-willing minds & thoughts to

* Or figured forth.

the

the good life of the upright righteoulnels, that we should call to mind, and take hold of the corruptible & destructionable things to our pleasure of life, to moil or cumber our selves therewith, and so forget the everlasting uncorruptible good, & the doctrine and administration to the same, and no more to think or set our minds thereafter.

29 Which temptation we (in all the sixth six dayes of our travelling) (e) in the Patience passed by, and daily forsaking all corruptible things (f) and wholy forgetting them, we came on the sixth six day to the Supper of the Lord Jesus Christ wherein we perceived in what manner the Supper of our Lord Jesus Christ is (g) uprightly kept: And how that all those who rightly keep that same Supper with the Lord Jesus Christ enter with Christ (h) (out of the death) into the good life, and totally delivered or freed from all the enemies of the life, and from all their temptations.

e Luke 12 c.

f Mat. 16. 10 c. Luke 19. 4. c.

g John 6. f.

h John 5. a.

30 Now when we observed all this, & obteined an intire desire of heart to the same Supper, we then (for *to keep uprightly the same Supper: according to his requiring) submitted our selves to a good *safeguard, namely, to the Body and to the Blood of Jesus Christ: and having assembled us to the

F

* Or celebrate.

* Or defence.

the ſame Body and Bloud of Jeſus Chriſt, we committed our ſelves wholy to the Body of Jeſus Chriſt, and his requiring, and to the Bloud of Jeſus Chriſt, and his requiring.

* Or entertained.

31 And thus were kindly * received of the Body and of the Bloud of Jeſus Chriſt: and were alſo on the ſame day, earneſtly invited to the Supper of the Lord Jeſus Chriſt, that in us, with us, and through us

i Mat. 3. c.

alſo (with the Lord Jeſus Chriſt) (i) all righteouſneſs ſhould be accompliſhed and eſtabliſhed, whereto God the Father hath choſen and loved Mankind.

* Or celebrate

32 Now for to * keep [or celebrate] rightly that ſame ſupper of the Lord Jeſus Chriſt to which we were invited by the Grace of the Lord, and his commiſerating Love, we endevored us earneſtly for the ſame, and joyned our ſelves humbly, (as

* Or gueſts.

* invited ones, to the Table of the Lord, where at firſt were uttered forth great

* Or ſaid.

praiſe and thanks to the Lord.

33 Now when all this was done, then the (k) good food of the ſame Supper was adminiſtred to us: And then to it, the moſt precious cup with the coſtly pure drink of the ſame Supper.

k Mat. 26. c. Mark 14. c. Luke 22. b. 1 Cor. 11. c.

34 And ſo we did eat of the moſt worthy good food, and did drink: out of the excellent

lent cup of the precious pure drink, of the same Supper of the Lord.

35 And moreover also, when we had fed upon this good food and pure drink of the same Supper, there was made known unto us (in the understanding) that all must so be (l) accomplished and fulfilled (in Jesus Christ with the manhood) which was fore-appointed and written of Christ, and of the salvation of the * manly Generation. l Luke 24.2. Acts 3 c. * Or mankind.

36 But this good food which was administred unto us in the same Supper, was (m) the Body of Jesus Christ, and the good drink was the Bloud of Jesus Christ. And that same Body and bloud of Jesus Christ, was the good meat and pure drink of which we did joyntly eat and drink and the Cup out of which wee drunk the precious pure drink was the (n) Suffering [or Passion] of Jesus Christ. m Mat. 26.a. John 6.c. 1 Cor. 10 11.5. n Mat. 20.c. 26.d. Luke 22.c.

37 Now when we (in the Supper of the Lord) had fed upon the body and bloud of Jesus and had received [or drawn] it in to our Body and bloud. and we having submitted us wholy to it & to the will, and requiring of the same Body and bloud of Jesus Christ (as unto a good * conserver. And thus being come with our body and bloud) one (o) body and bloud with the bo- * Or safeguard o John 6.a. i 1 Cor. 10.b.

dy

dy, and bloud of Jesus Christ, so rested we with the same body and bloud of the Lord Jesus Christ on the sixth seventh day.

G

38 The first day to it, (next the sixth seventh) day we travelled (as of one being with the body and bloud of Jesus Christ) forward on our way: & rested us not in all the seven six dayes of our journey, to do our labour & diligence, for to live and walk with the body and bloud of our Lord Jesus Christ (with which we were one body and bloud) in (p) all upright righteousnes and holines of our Lord Jesus Christ: and to conquer with him and his armour of righteousnes all enemies of the godly being of Jesus Christ, and to (q) reign and to triumph with him eternally in the everlasting life and kingdom of his heavenly Father.

p Luke 1.f. Eppes.1.a.4.b Col.1.c.

q Apoc 5.22.a.

39 For at that time, when we had fed on the body and bloud of Jesus Christ, and were (with our body and bloud) become one body and bloud with the body and bloud of Jesus Christ, and with him (as a Wife with a Husband) become one flesh and (r) bone, of his flesh and bone, and endevored us with all diligence to go forth with him, in all upright righteousnes and holines, to his true being according to the Spi=

r Gen 2.b.

Spirit: then we observed how that all enemies of the Godly life, and all those who were turned away from the obedience of the requiring of our service of Love rose up very resistingly.

40 For all those who were turned to themselves, and their opinion and imagination of the knowledge became our enemies together with the enemies of the Godly Life, and upright being of Jesus Christ, all did resist [or strive] (every one with his particular power and malice) against the body & bloud of Jesus Christ, and against us. Namely, the worldly hearts, with their worldly pride, or lusts (f) of the flesh, lust of the eyes, and haughtiness of life: The false hearts of the Letter-learned with their scribling knowledge. The hypocrites with (t) their self made holiness, and counterfeit ceremonial God-service: The self Seekers, with their profit-seeking and * greediness: The self-conceited together with the Apostates from the obedience of the doctrine of the service of Love, with their opinion of the humane Self-conceitedness, and with the false freedom of impenitent unregenerate men: The lascivious sinners and sinnerelles with their ungodly and unchast life: The envious and slanderers, with their persecuting, and speaking

f 1 John 2.c.

* Or Letter.

t Col. 2.c. 2 Pet. 2.b. Jude 1.b.

* Or covetousness.

lyes: and all spiteful and wicked doers, with their malice and falshood, &c.

41 All these and such like, with their consorts, adherents, or companions, used all their subtilty totally to destroy, and from the sight of their eyes to put away, or root out from the earth, the holy Body & pure bloud, or life of Jesus Christ and his good or upright being, and so then to live free by themselves in the separateness from the obedience of the doctrine of H. N. and the service of the love of Jesus Christ.

u 2 Tim. 4. 2.

22 For the eyes of the wicked hearts can by no means endure (u) the Goodness, nor the true doctrine of the love of Jesus Christ, nor also the obedience to the entrance of his upright being, as *to call a good lookon it, or to think well on it, but to make the worst construction of it, and to despise, and to destroy his Body and bloud.

* Or to esteem it for good.

43 Yea, they say one to another, he boasteth himself too highly, and giveth himself out, that he is of one being with God, and (u) is the Son of God, and the heir of Gods spirituall and heavenly treasures, and that there belongeth not to us (though we yet know how to talk of it) to have any * share in the inheritance of the Lord: Let us accuse him, (x) that is his body and bloud, or his Fellowship of Love) with all

u John 10. 36.

* Or portion.

x Wisd. 2. 12.

all manner of malignity or unjuſt actions: and let us charge him with moſt wicked things, let us deſtroy or kill him with the moſt ſhamefulleſt ſufferings, or let him be delivered up to the Judge (to his *ſlaughter, or deſtruction): So, remain (y) we in the Inheritance, & in the eſtimation among men that we are pure & upright; and have right in our cauſe or demands againſt him & his Communialty of Love.

* Or deſtruction.

y Mar. 21. d.

44 Thus we obſerved (in the union with the Body and bloud of Jeſus Chriſt that the wicked & hardened) hearts againſt us, & the Body & bloud of Jeſus Chriſt, likewiſe the apoſtates from the obedience of the Truth did all their endeavour [or diligence] to have the eſtimation amongſt (z) men, as if they againſt that Body and bloud of Jeſus Chriſt, and againſt us, were (*) upright, and did well therein, although they earneſtly endevoured wholy to diſhonour Jeſus Chriſt and us: and to make us deteſtable before men: and likewiſe that precious pure bloud of Jeſus Chriſt (that was (to the forgiveneſs of ſinnes) (d) ſhead for many, & wherewith we with our bloud are become one bloud) to defame as impure before all men, ſo that the ſame is *deſpiſed for unclean among many. And, as unclean, might

H

z Mat. 6. 23. a. Luke 16. c. Iohn 3. 6.

* Or juſt and innocent.

d Mat. 19. c. Luke 22. c.

* Or condemned.

be poured forth and trampled upon.

45 Now when we thus observed the rising up of the wicked, and all Hypocrites, and enemies of the Godly Life, against the Body and bloud of Jesus Christ: And beheld that the Body & bloud of Jesus Christ (wherewith we were become one body and bloud) was suffering all that with lowly and meek hearts (without resisting: so we saw and observed, that the same Body and bloud of Jesus Christ (in all his suffering and reproach (opened (a) not his mouth, even as a Lambe that is led to the slaughter-house, and as a sheep that is dumbe before his shearer. Where through we also in all our sufferings (wherewith we were one Body and bloud with him) were wholy moved with his sufferings: So that we also in our whole Body and bloud obteined an inclination to suffer with them, & we found our selves wholy prepared, rather to suffer & to die with him (forasmuch as we knew him righteous, & then to live in sin with the falshood of the false hearts: & with the sin of sinners, and enemies of the Godly life.

a Isaiah 43.b. * 1 Pet. 2.c.

46 And thus travelling forth (in this Good-willingness) with Jesus Christ, we came on the seventh sixth day, to the * accomplishing of the sufferings of Jesus Christ:

b Mat. 27.

* Or performing.

Christ: wherein we observed the whole summe of the finishing and fulfilling, or satisfaction of Jesus Christ, and his Believers, unto the true Godlines.

47 For in this fulfilling, or [or accomplishing] we perceived in the understanding, That all men who will live and reign with the Lord Jesus Christ, (in his Glory) must also (c) suffer with Christ: and then likewise with Christ, enter into the Glory of Christ, and inherit the same. c Act. 14.d! Apoc.7.b.

48 Furthermore, wee observed also in this accomplishment, to what end this Gospel of the Kingdom is (d) published in all the World, and from thence cometh the accomplishment and fulfilling of (e) all that is written of Christ, and the salvation of man. d Mat.24.b. Apoc.14.a. e Luk 22.24.c.

49 There was also in the same * accomplishment fully revealed, and in clearnes made manifest * unto us. The whole Scripture, which testifieth of Christ and of his Sufferings or Passeover, and of the upright righteousnes of men in Jesus Christ And (f) how that Christ (like as we have heard and seen of him (in his sufferings) and passed through with him) must suffer all these things, and so to enter into his Glory, and thus (g) go before all sinful men in to the entrance of the eternal life, and * Or fulfilling. * Or reveiled. f Luke 24 c. Act. 2.3 10.c. 13.d. g John 14.a. Acts 1.b.

and the Kingdom of Heavens, that they also should follow after him therein, and inherit with him the eternal life.

h Acts 3.c.
* Or fulfil, or perform.
* Unguilty one.

50 For Christ (h) must thus *suffer, and accomplish his love to us: and so go before us (as an * Innocent) and that he also by his guiltless sufferings should be an example [or patern] to all sinful men, and thereby to shew unto them, that they (by reason of their sins) are debtors to the same sufferings, and (as debtors) to

i 1 Pet 2.c. 4.a.

(i) follow him therein, and to draw unto him all men who are loaden with sins: and

* Or discharge

also to acquit them (though his Body and bloud, and through his like sufferings)

k Hos. 13.b.
1 Cor. 15.f.
Heb 2.c.

from their sins, to deliver (k) them from the bonds of death and to save them: and restore, or bring them again with him (in all upright righteousness and holiness) to their God (his heavenly Father) and to his glory in the kingdom of God, and in the everlasting life.

I

51 And that wee might uprightly endeavour us to this aforesaid accomplishment (with the Lord Jesus Christ, and the

* Or manhood.

* humanity) and rightly enter into, and inherit the same with the Lord Jesus Christ according to the truth of Jesus Christ, and according to the requiring of the obedience of his belief; So gave wee uppour

selves

ſelves there (on the ſame ſeventh firth day of our travelling) into a good *cuſtody, with the Body and bloud of Jeſus Chriſt, which ſtandeth upon the Mount Nebo (l) on the uppermoſt height, top, or firmneſs, from whence we obtein'd the ſight of the holy inheritance, of God, & of his living ones.

* Or watchfulneſs.

l Deut. 32.c.

52 And on the ſame Mount * Nebo, there was revealed and made known unto us alſo (m) the ſecret place where the Prophet Jeremiah, had hid the true Tabernacle and Ark, and the true Altar of the Offerings of Incenſe: And the time alſo was come or accompliſhed, in which the Lord ſhould be merciful unto his people, and bring them to his reſt.

* The Mount *Nebo* is the appearing or declaring of the inheritance of the Righteous in their riſing from the death.

m 2 Mach. 2.8.

53 And the ſame good *watchfunleſs to which we betook our ſelves (on the Mount Nebo) was the true (n) implanting with Chriſt in his like death: and the right implanting with Chriſt in his like burial.

* Or ſafeguard

n Iohn 12.a. Rom. 6.a. Col. 2.b.

54 Of this implanting with Chriſt in his like death, and of the implanting with Chriſt in his like burial wee were very firmly embraced.

55 At the ſame inſtant in the embracing of the implanting with Chriſt in his like death and burial, we offered to the God of heaven (on his Altar of Incenſe in the Holy of the true Tabernacle) our

our free willing Offering in the Offering * of the High Priest, Jesus Christ: And (o) the Offering of the High Priest Jesus Christ, kindled or fired our Offering: And thus our Offering was a hollowed burnt Offering before the Lord. And the Lord Jesus Christ made this our Offering, (through his Offering) acceptable before God his Father; and the holy of his Tabernacle was full of sweet perfumes, and the (p) veile opened asunder, and the most holiest in his pure and perfect beauty was revealed, and Christ also according to the Spirit, as High Priest in the same most holy, as a minister of the spiritual and heavenly Goods.

* Or conformity thereto.

o Heb. 9. b. c.

p Mat. 27. f. Mark 15. d.

56 Thus had the Lord (our heavenly Father) through the Offering of our High Priest Jesus Christ, to the accomplishing of the dayly God-service (in the holy of the true Tabernacle) a great delight in the accomplishing of our Offering and God-service in the holy of the true Tabernacle of Jesus Christ under the obedience of the Beliefe.

57 Which freedom to the entrance into the said holy (for to perform to the living God of heaven such acceptable Offering and pleasing Service of God) we have obtained

tained and purchased through the blood of Jesus Christ. Yea, verily, to the accomplishing of the same, hath Jesus Christ prepared for us the entrance into the Holy by a new and living way the (q) veil: that is, through his flesh. q Heb. 10. c.

58 And thus when we had finished or fulfilled our Offering and God-service (under the obedience of the Belief) in the offering and God-service of our Lord (r) Jesus Christ, wee rested us with Christ in his like death and burial, on the nine and fortieth day of our journey. r Rom. 6. Col. 2. b.

59 And thus on the nine and fortieth day resting us in our Lord Jesus Christ, from our work and labour we have perfected or *fulfilled our journey, and our offering and God-service, with Jesus Christ in the holy, under the obedience of the Belief: And thus through Christ according to the Spirit wee have gotten and obteined the ministration of the spiritual and heavenly Goods, and the everlasting life. * Or finished.

CHAP. XXXII.

1 BUt on the fiftieth day of our journey, on the fifteenth day of the first moneth [on the day of *Phase* or *Pasche*] came into us a still, A

a Mat. 17 a. Mark 9. a. Luke 9. d.

still, soft, silent voice, wind or Spirit: And we were enlightned in Christ, with the (a) clearness [or brightness] of Christ: And thus in our illuminating on the same fiftieth day, there appeared to us in a cloud the living God-head of our Lord Jesus Christ, and became altogether of one being with us, and gathered us to the Mercy-Seat of his divine Majesty, and also to the holy Mount Sion, (b) where the Law or Ordinance of the Lord is promised to go forth at the last time: And to the true Jerusalem, where the Word of the Lord at the last time is likewise promised to go forth.

* Illuminated.

b Isaiah 2, a. Micah 4 a. Mount Sion is the Perfection.

2 And the Lord gave his mighty great sound out of Sion, and caused his voice to be heard out of Jerusalem. And so (c) flowed the Law or Ordinance of the Lord out of Sion. And his Word forth of Jerusalem. And the Scripture of the Godly Testimonies, were accomplished in us, and with us in Jesus Christ: And the former kingdom full of all pure beauty, and heavenly riches, and full of all vertues and upright righteousness, (which God from the beginning (d) hath prepared for the man) was shewed unto us in his perfect adorning, and we were inherited therein eternally: and it was all (e) restored again to

c Isa 2. a 59. a. Jer. 25. d. Amos 1. a. Amos 1. a. Mich. 4. a. Rom. 11. 1. d.

d 4 Esd. 6. f. Mat. 25. d.

e Acts 3. c.

to us, in us and with us, what God had spoken, wrought, and appointed, and promised through the mouthes of his holy Prophets from the beginning of the World.

3 And that same is the new day, and the manifestation of the kingdom of Heavens and his righteousnels, wherein all Believers of Jesus Christ, (who follow after Jesus Christ (f) to the second birth) do inherit. And the same new day with the fulnesse of his beauties, riches, and vertues, is the day of which the Kingly Prophet David hath of old Evangelized: like as there standeth written, this is the (g) day the Lord hath made, let us rejoyce and be glad therein.

f Mat. 29.d. John 3.a Rom.6.a.

g Psal. 118.d.

B

4 And thus in these wonderfull works of God, the word of the Lord came to HN, and said: This holy Land; which thou here at this present beholdest, and wherein thou art now everlastingly inherited, is the holy inheritance of my living-ones: (h) and is my rest, and the holy place of my dwelling; it is also the true Rest, which I have promised my people Israel, and all the holy-ones of my Christ, and have given it for an eternall inheritance.

h Psal.15.24.a 132.b. Heb.3.b.4.a.

5 It is my true Building (i) that I my selfe have prepared, (for all those who love mee) and whereinto I gather all my

i 2 Cor.5.2. Ephes.2.c.

Lovers to mee, and to my people: and it is my holy and godly understanding, wherein I live eternally, and in which I illuminate and endue all the Believers of my Christ, (in their second birth) with such an abounding godly understanding, That they far excel all humane and Letter-learned knowledges, and in the life of my godly clearnes, far surmount the same.

k Daniel 2.c. Luke 1.c. Heb.12.d.

6 It is my durable kingdom (k) wherein I will for ever plant, and firmly settle, all mine Elect (to an eternal rest, and perfect joy) now in the last times.

7 And I have from everlasting ordained them thereunto, to manifest therein for ever and ever, my heavenly wonders, and also to declare the same from thence upon the earth, for a witness. That I the Lord (who am an eternal and living God) live from everlasting to everlasting: And that I now at the last time, (m) bring upon the earth the judgment and the righteousness, and the Majesty of my divine Glory.

l Mat.22.d. Luke 20.g. m Jer.9,c.

8 Therefore shalt thou H. N. together with the four and twenty Elders, and the four Seraphims dwell with me, and all my holy ones, in this my holy place eternally.

C

9 And the declaration of my upright Godliness, which thou here hast received from my (n) uncovered face, shalt thou also

n 1 Cor.13.b. 2 Cor.3.b.

so made known upon the earth: And (with the testimonies of my righteousness, and with the publication of the joyful message of my Kingdome) enlighten the whole World: and so declare, that now my true kingdom of heavens, (with the fulness of it's pure beauty and heavenly riches) is appeared, manifested, and come upon the earth, according to the promises: to the salvation and blessing of all men, who with their whole hearts seek the same, and the righteousness thereof.

10 I also will yet shew unto thee, in this holy place of my living-ones, more of my heavenly workings: and give thee also to understand, many mysteries, which hitherto hath not been known to the (o) World. Also what my last Will or Testament is, of the ministration of my most holy Priestly Office under the obedience of my Love.

o Mat. 13. b. Rom. 16. c. Ephes. 3. a. Col. 1. c.

11 For from hence-forth in this day, will I look upon the estranging of men from my Truth, with the eyes of compassion, to give unto them out of my Priestly Office of Love, (p) the true repentance for their sins, and shew forth the true entrance of the Good life.

p Mat. 3. a. Luke 3. 13. a. Acts 2. 3. c.

12 And because that all men in their estranging, or before they out of the doctrine of my gracious word, and out of the holy

spirit

Spirit of my love are renewed, or born a-
gain, beare (q) a veile or covering before
their hearts (betwixt them and my face)
so will I also now in this last time, be gra-
cious unto all those (who believe my gra-
cious Word in its doctrine, and obedient-
ly enter into its requiring) and they shall
all (through the good exercising in my * Or-
dinances) be nourished up unto my upright
righteousnels, and unto my Love, and be
brought in, unto the peace of my Christ.

17 And like as I have in former times
through my servant Moses (r) upon the
Mount Horeb, given to my people good
Ordinances and * Exercises, which extend
and bring in to my Christ, and to his belief
of the salvation from their sins, so will I
now at the last time, through thee H.N. from
the mouth (s) Sion, give to the welaffected ones
to my righteousnels, good Ordinances, and
godly Exercises, which * extend & bring into
me, & to my Love, & upright righteousnels,
to the peace of my Christ, to the renewing of
their lives & minds, and into this my king-
dom of Heaven: unto the inheriting of all
these my spiritual and heavenly treasures,
and my upright lovely being, in the same
kingdom, and everlasting life: as also
that I may raign (now at this last time,) e-
verlastingly with my people (in the righ-
teousnels)

Deut. 10. b.
Ier. 4. a.

* administra-
tion

r Exod. 20.
Deut. 5. a.

* Statutes.

s Isaiah 2. 3.
Mich. 4. 2.

* Or reach.

teousnels) (t) over the whole World, unto all unity and peace on earth, and to a blessing of all the Generations of the earth, according to my promises. t 2 Pet 3.b. Apoc.5.21.a.

4 Seeing then I now declare on earth though my Love, and through the service and the good exercise thereof, the upright righteousnels of my Lawes, the true faith of my Christ, and the upright being of my holy Spirit: Therefore it is my will and command, that all people on earth, shall obey the requiring of my Love and her services, likewise the good Ordinances and Exercises thereof, and live therein.

15 For all those who live and walk obediently in the service and ordinance of my Love, the same are truly the right Disciples (u) of my gracious word and service of Love, also my first-born in my Covenant or Testament of the holy Fathers. u Iohn 8.b. Iames 1.c. x 4 Esd.6.f. Heb.12.c.

16 For thus in their obedience, the doctrines and services of the Priestly Office of my Love, shall be unto them, a foregoing testament, which bringeth them to my new (y) true Testament [that is to the new life of the mind of God which is full of Love, and full of all spiritual heavenly riches] and all they who are led therein shall be to me, my second born in the new Covenant of y Jer.8.10.b. Heb.8.10.b.

D

of the holy Spirit of my Love in the heavenly being: as I have in former times (in the accomplishing of my fore-going Testaments and Priestly Offices) brought to my people the same new Covenant, to the end that all now in this last or newest day,

z Acts 3 rc. (z) be restored or established (under the obedience of my Love) which I from the beginning of the World have spoken, wrought, and required: and my word, work, and will continueth on the earth unchangeably for ever and ever (a) even as it is in the Heaven: and also that for ever and ever, (through the Ministers and Priests of my Family of Love). The Disciples of my gracious Word (with the Testimonies of my holy Spirit of Love) may be

a Mat. 6. b.

b Rom. 10. 2. Gal. 3. 4. 2. c Mat. 13. f. (b) preserved and sustained to the Godly life (c) taught to the kingdome of Heavens, and brought up (to Elders) in all Godly wisdom and holy understanding.

17 And therefore will I here through thee H. N. set * up my most holy Priestly Office of Love: & will also declare the same over the World (through its Ministery under the obedience of my Love) to an everlasting (d) Priestly Office of the holy Spirit of my Christ: for renewing of life in my love in them all through my love to them, who are implanted into my Christ with his

* Institute or erect.

d Jer. 35. b. c.

his (e) like death and burial, or are fallen a- e Rom.6.a. Col.2.b.
sleep in him,

18 In the same Priestly Office, will I also (under the obedience of my Love) be merciful to all penitent sinners, also to those who submit themselves to the Family of my Love, That they may all now rejoyce themselves (in this day of my divine glory: appear with my Christ in Glory: and shew forth my praise, and wonderful great works.

19 Furthermore I will declare, and make knowen unto thee, and to all them who * humble themselves under my Love, and Priestly Office, that the same Priestly Office of my Love, (which I will here presently set up with thee) is the eternal fast-standing Kingly Priesthood (f) of my holy Spirit, and the everlasting peaceable (g) kingdom of my Christ, which shall never be destroyed [or moved] neither shall it fall to any other: but shall of it self and by it self remain in my truth everlastingly. * Or submit. f 1 Pet.2.a. Apoc 1.a. g Isaiah 9. Jer. 31.c. Daniel 2.c. Apoc. 12 b.

20 Whoever resisteth the same Priesthood of my holy Spirit of Love in his office and requiring, the same, (if he do not repent) shall procure the judgement of (h) the curse, & the eternal (i) separation from the beholding of my face. But my Grace and mercy (k) shall be always and for e- h Deut.27.c. i 2 Thes.1.a. k Psal.30.c. Isaiah 54.a.

ver upon all men, who (through the same Priesthood and its office, under the obedience of my Love) turn themselves to me, and repent them of their sins.

E 21 Again the Word of the Lord came to H. N. and to us the Elders and said, Seeing I my self, with all that which concerneth my * Godhead, and the judgament of my Righteoulnels have fully united with thee H.N. and with the Elders: There-shall ye also, and all they who are born of you and your doctrine shall judg uprightly, out of my righteous judgment, according to the Truth.

* Or Godhead

22 And all what ye out of the same my judgment curse, separate, and condemne (l) shall be accursed, separated, and into the Hell condemned: And all what ye bless or give a benediction unto, shall be also blessed in the Heavens.

l Mat. 18.b. John 20.c.

23 Therefore all whatever shall continue in your doctrine, shall be (m) one heart and mind with you in my Godhead: but what separateth it self from you and your doctrine shall likewise be separated from me and my Grace: find no way to the eternal life, but shall die in his (n) sin: and also be estranged from me everlastingly.

m John 17.b. Acts 4.d.

24 But all those who through you and your doctrine are turned to me, and also

are

are (o) taught to the kingdom of my hea- o Mat. 13. f.
venly being shall inherit the spirituál and
heavenly riches of my kingdom, and (p) p Mat. 25.
thereunto the eternal life. Rom. 6. c.

25 At the same time when we thus heard F
the Word of the Lord, and had well under-
stood all his sayings: and were assembled
with Christ our Saviour to the Majesty of
God, and were entred into his Glory, and
also (in the presence of the Lord) beheld and
and inherited the peace, (q) beauties and ri- q Apoc. 21. a.
ches of God, all our hearts were fully de-
lighted and made glad: And so with joyful
hearts we lauded & praised the most High
in his holy Land of the Living: and the
four Seraphins gave (r) all Honour, Laud, r Apoc. 4. 45.
and Praise, unto him who liveth therein
from Everlasting unto Everlasting.

26 After this our Thanksgiving and
Praising the Lord, the Word of the Lord
came to H.N. and said:

27 Hast thou H.N, well observed in thy
journey into this my holy inheritable land
of the living, That the most part of the peo-
ple, despise thy ministration of my holy &
gracious Word, and blaspheme my holy
Spirit of Love: And also that they despi-
sing [or contemning] the offerings of my
Grace bring upon themselves my (t) wrath t Rom. 2. a.
and displeasure and the judgement of their 2. Thess. 1. a.
eternal condemnation.

28 Besides hast thou also well observed that the many Godly Testimonies of thy Writings (which thou with great diligence and care out of my holy Word and Spirit of Love hast written & brought to light) are come among many Whoremongers, Forswoorn, or unfaithful ones, & among many enemies reprochers of my House of Love, & how fatally they do judge the same: and how disorderly & shamefully that they * handle and deal with the same: For with the same they commit their Whoredoms: prophane my holy Name: and break the marriage, or holdy of the Covenant of my * Wedlock: and so after the nature of Harlots, and of impudent adulterous ones). They manifest against me and my holy Word, and Spirit of Love all unfaithfulness: So that they wholy contemn my upright Righteousness and Love, and make a mock at it, and so continually procure upon themselves, the horrible vengeance of the hellish fire.

* Or mention.

* conjunction.

CHAP. XXXIII.

A 1 AGain the Lord spake to H.N. Forasmuch as thy writings of my holy and godly Testimonies (which thou hitherto with great care and diligence hast written and published) are now come into so ma-

ny

ny hands of the Enemies of my houſe [or Family] of Love, and into ſo many hands of Whoremongers unfaithful-ones: And alſo that ſome impure hearts which for a time have * medled therewith, have mingled therewith, their impure ſenſe and good-thinking knowledge, alſo many (to the covering of their ſelfiſhneſs, and to their own deſtruction) have therewith defended and covered the unclean minds of their wicked luſts and deſires: and have not believed the (a) upright Righteouſneſs of my Love (according to the requiring of the Godly Teſtimonies of thy Writings: So ſhalt thou now the Godly Teſtimonies of thy Writings (which thou broughteſt of each one with thee) with the twenty four ancient * Elders carefully peruſe: & have a ſharp regard upon all ſayings with careful conſideration.

* Or dealt.

a Mat. 22 d. Ephel. 1. a. b

* Supra 30. c.

2 If the Lord will enlighten thy heart, and the heart of the four and twenty Elders (who are with thee, and who are to perform the laborious Service with thee) with my Godly Wiſdom, and with the true light of my Godly clearneſs, more & more with my abounding (b) Illumination.

Or moſt Ancients.

b Apoc 21. d. 22. a.

3 And after the ſame perfect Illumination of my Godly clearneſs, ye ſhall then alſo renew all the ſame Teſtimonies of thy Wri-

Writings, to a more plain * declaration: and witness all the same in a more perfect * clearness, and write them more plainly then they have been: and likewise that the (c) Whoremongers remain (c) without the mystery thereof: and also without the marriage of my unity or conjunction.

* Or explanation.

* Or plainness.

c Mat. 13.b. Luke 8.b. Apoc. 21.22.c.

B

4 For now is the time nigh at hand, that all whoremongers and all unfaithful ones in the covenant of my wedlock or matrimony, and all such who delight in whoredome and adultery, and are enemies of my Family of Love, and who (with their prudence out of the flesh) conceive themselves (d) to be wise, shall in their whorishness, unfaithfulness and envious nature (before all the believers and obeyers of my gracious word and service of Love) be made manifest, and made known: In their whoredome and enmity and in all their goodthinking shal be wholy blinded, scattered, laid waste, or hardned in their hearts: and also (if they repent not) shall be excluded from my unity and heavenly (f) riches.

d Isaiah 5 c.

e 1 Cor. 4.a.

f Mat. 25.b. Apoc. 21.d. 22.c.

5 And on the other side all believers and faithful obedient disciples of my gracious word, and all penitent sinners, together with all those who preserve in [or defend] the Service of my Love, and wish all good and prosperity, shall be illuminated in the Godly

ly life of my Love, and be made heirs (g) in my ſpiritual and heavenly riches. g Mat. 25. Epheſ. 1. 2.

6 And further, on the ſame fifteenth day of the firſt moneth (when the Lord had ſpoken all theſe words with us) we took to us the ſame Teſtimonies of our Writings, which we had brought with us, and ſo we began the ſame (with all devoutneſs to God, and to his Truth and upright righteouſneſs) very ſeriouſly to peruſe, and the ſame (according to Gods moſt perfect cleerneſs and wiſdome, and the knowledge of his upright righteouſneſs, and ſo much neceſſary or profitable for the children of men to know) to declare and write in the plaineſt manner, and to ſet it in the beſt order, ſo that the ſame and the requiring thereof may the better or eaſier, in the plaineſt or ſimpleſt manner be underſtood, according to the mind and will of God, and according to the true miniſtration of his (h) Teſtaments which tend into the upright being of Jeſus Chriſt. h Gal. 4. Heb. 7. 8, 9. b.

7 And for to obſerve out of it what God (through the miniſtration of his gracious word and Teſtament) requireth, and to what end that God himſelf (i) hath created and choſen the man, and to what an upright and lovely or ſingle-minded Godlineſs, that he (in his (k) fall and eſtranging from i Gen. 1. c. 2. a. Or ſincere. k Iſa. 59. a. b. Rom. 5. b.

1 Mat.23.27.d. Acts 2,3.c.&c. from God) hath (l) called and moited him again through Jesus Christ: and whereunto to be now in these last dayes is loved through the Holy Spirit of the Love of Jesus Christ, and through H. N. Gods Elect Minister.

D 8 (The Lord grant to all men (who hear or read the Godly Testimonies of our Writings) his Grace and mercy that they may understand rightly the requiring of the saving testimonies of God, and of his Christ, and of the holy Spirit of his Love, and that they may endeavour themselves rightly thereafter.

9 For all what God doth to the man, (to reduce him to his upright Righteoulnesse, and to save him) cometh all out of the Grace of the mercifull Love of God, for to bring the fallen and straying man

m Mat.3.c. 7.b.19.b.n.d. againe into the (m) right way of Life. to the Love of his God, and to the Love of his neighbour: And then to deliver him also from all his sinnes: And to set him aright, and make him faithful in all unity and Peace with God and his neighbour: and to inherit him in all his spiritual and

n Mat.25.c. heavenly goods, and also (n) thereunto his Kingdom of Heaven and eternal life.)

E 10 Now when we together with each other (according to the word and comand

of

of our Lord and God) had begun, perused and transcribed all the godly testimonies of our Writings, so neglected we no time, to endevour with great diligence, the same Godly Testimonies of our Writings which we had brought with us, to read and to transcribe, and according to the requiring of the Lord, out of his true light to declare it in the plainest manner, and desisted not to proceed in the same work of the Lord till all was accomplished, &c.

Take it to heart.

Charitas exorsit per TOBIAS.

T